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laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly, correctly, and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability.

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Introduction.

The Jain Canon in the present form belongs to the S'wetambaras. It was redacted by Devardhi-ganin Kshamas'ramana in the present form in Vira Samwat 980=A. D. 513, at the Council of Valabhi. The Jain canon Consists of 45 scriptures viz. 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakirna Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz. 1 Nandi-Sūtra & 1 Anuyogadwāra-sūtra and 4 Mula-Sūtras. Originally there were 12 Anga Sūtras; but the last Anga Ditthivāya was soon forgotten and lost. Thus we have only 11 Anga Sūtras with us. The Vivagasuya is the Eleventh Anga of the Jain Canon.

Vivāgasuya is divided into two books: "The fruits of bad acts" and "The fruits of good acts." The first book contains ten lectures, each of which teaches one or the other moral lesson. The first lecture of Miyāputta teaches us that tyrannising over the subjects by a governor (like Ikkāi) by levying upon them heavy taxes and

refusing to listen to them etc. is a great sin leading even to hell. It also gives us some information about the medical science in those days. Moreover, it, as well as some of the forthcoming lectures (viz. seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The sub-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are persons in this world who are more miserable even than we.

The second lecture of Ujziyaya tells us that torturing animals by cutting their limbs and eating their flesh etc. as also drinking wine is a great sin and leads to gallows and hells. It also gives us some information about the ancient customs of the public announcement of offenders and the mode of taking them to the gallows. It also teaches that addiction to harlots, sexual enjoyments and other vices such as drinking wine, gambling etc. are also great sins and lead to transmigration into hells and other lower existences for endless time. It also gives us some legal information viz. in ancient times when a courtesan became a kept mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery.

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells. By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before very eyes, his own near and distant relatives and making him eat their flesh and blood. This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms. A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin.

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister. It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover, light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third lectures. But it should be remembered that equally barbarous were their customs of eating flesh, eggs, wine etc. This lecture also corroborates the legal information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices, a great revolt against which, it should be noted, was raised by Mahāvira the Establisher of the Jain Religion, and Buddha both of whom were great reformers of the [illegible] of the sixth century B.C. The evil fruits of [illegible] other persons' [illegible]

[illegible]

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too. All these customs presuppose pre-civilization days when the laws and customs of the people were quite wild, cruel and barbarous. Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc. even at the cost of one's father's life have also been emphasized.

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized. We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferrably a son), which was so devoutly followed by them in former days and which is extant even to day in almost all parts of India, [illegible] and that its germs may be said to have been in existence in India even before the [illegible] of the Jain Agamas ([illegible] before the 4th or the 5th century [illegible]

T[illegible]

[illegible]

pains and miseries resulting from such sinful acts.

It will be seen from the above discussion that the ten lectures in the first book have all an optimistic aim and they really serve as beacon lights to all — even to the most sinful, for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful, can, after suffering for his or her bad deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate, as it were, the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen, has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus, serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first, the second Book also contains

ten lectures. These, however, deal not with the wicked but righteous lives of ten persons Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy *monks* with a *pure intention*, and it shows that if-pure alms, a worthy donor and a worthy recipient-if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude

The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subahu, and hence they need no comments.

The descriptions and plots of the stories of the present Sutra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sutra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world.

The text of Vivagsuya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms. which we got from Bhavanagar and the excellent edition of Dr. P. L. Vaidya. Last year, one of us published the complete translation of Vivagasuya, the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation, they will be able to sell the work well in the market. Moreover, they informed us that there were very few copies of Dr. P. L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end; we have to thank Prof. Abhyankar, who always takes kindly interest in our work, for giving us a foreword for this publication.

॥ विवागसुयं ॥

॥ दुहविवागे नामं पढमे सुयक्खन्धे ॥

१.

। मियापुत्ते ।

§1 तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था। [वण्णओ]। पुण्णभद्दे चेइए ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसंपन्ने [वण्णओ] चोद्दसपुव्वी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं, [जाव] जेणेव पुण्णभद्दे चेइए, अहापडिरूवं [जाव] विहरइ। परिसा निग्गया। धम्मं सोच्चा निसम्म जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया॥

तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अन्तेवासी अज्जजम्बू नामं अणगारे सत्तुस्सेहे, [जहा गोयमसामी तहा, जाव] झाणकोट्ठो॰ विहरइ। तए णं अज्जजम्बू नामं अणगारे जायसड्ढे [जाव] जेणेव अज्जसुहम्मे अणगारे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ नमंसइ। २ [जाव] पज्जुवासइ। २ एवं वयासी ॥

§2 "जइ णं, भन्ते, समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दसमस्स अङ्गस्स पण्हावागरणाणं अयमट्ठे पन्नत्ते, एक्कारसमस्स णं, भन्ते, अङ्गस्स विवागसुयस्स समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एव वयासी। "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धा पन्नत्ता। तं जहा, दुहविवागा य सुहविवागा य" ॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं कइ अ-ज्झयणा पन्नत्ता?" ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। "एवं खलु, जम्बू, समणेणं [०] आइगरेणं तित्थगरेणं [जाव] संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता, तं जहा,

मियापुत्ते य उज्झियए अभग्ग सगडे वहस्सई नन्दी।
उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥"

"जइ णं, भन्ते, समणेणं [०] आइगरेणं तित्थगरेणं [जाव] संपत्तेणं दुहविवागाण दस अज्झयणा पन्नत्ता। तं जहा मियापुत्ते य [जाव] अञ्जू य, पढमस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेण [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं से सुहम्मे अणगारे जम्बु अणगारं एवं वयासी। "एवं खलु, जम्बू—तेणं कालेणं तेणं समएणं मियग्गामे नामं नयरे होत्था। [वण्णओ]। तस्स णं मियग्गामस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायवे नामं उज्जाणे होत्था सव्वोउय° [वण्णओ]। तत्थ णं सुहम्मस्स जक्खस्स जक्खाययणे होत्था चिराईए [जहा पुण्णभद्दे]। तत्थ णं मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ;

[वण्णओ]। तस्स णं विजयस्स खत्तियस्स मिया नामं देवी होत्था अहीण° [वण्णओ]॥

तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था जाइअन्धे जाइमूए जाइबहिरे जाइपङ्गुले हुण्डे य वायव्वे य। नत्थि णं तस्स दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा वा। केवलं से तेसिं अङ्गोवङ्गाणं आगिई आगिइमेत्ते॥

तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरइ॥

§ ६ तत्थ णं मियग्गामे नयरे एगे जाइअन्धे पुरिसे परिवसइ। से णं एगेणं सचक्खुएणं पुरिसेणं पुरओ दण्डएणं पगड्ढिज्जमाणे २ फुट्टहडाहडसीसे मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गे मियग्गामे नयरे गेहे गेहे कालुणवडियाए वित्तिं कप्पेमाणे विहरइ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव] *समोसरिए* [जाव] *परिसा निग्गया। तए णं से विजए खत्तिए* इमीसे कहाए लद्धट्ठे समाणे, [जहा कूणिए तहा] निग्गए [जाव] पज्जुवासइ। तए णं से जाइअन्धे पुरिसे तं महया जणसद्दं [जाव] सुणेत्ता तं पुरिसं एवं वयासी। "किं णं, देवाणुप्पिया, अज्ज मियग्गामे नयरे इन्दमहे इ वा [जाव] निग्गच्छइ?"॥

तए णं से पुरिसे तं जाइअन्धपुरिसं एवं वयासी। "नो खलु, देवाणुप्पिया, इन्दमहे इ वा [जाव] निग्गच्छइ। एवं खलु, देवाणुप्पिया, समणे [जाव] विहरइ, तए णं एए [जाव] निग्गच्छन्ति"॥

तए णं से अन्धपुरिसे तं पुरिसं एवं वयासी। "गच्छामो णं, देवाणुप्पिया, अम्हे वि समणं भगवं [जाव] पज्जुवासामो"॥

तए णं से जाइअन्धे पुरिसे तेणं पुरओदण्डएणं पुरिसेणं पगड्डिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ नमंसइ। २ [जाव] पज्जुवासइ ॥

तए णं समणे भगवं महावीरे विजयस्स खत्तियस्स तीसे य [०] धम्ममाइक्खइ, [जाव] परिसा पडिगया, विजए वि गए ॥

+ तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे [जाव] विहरइ। तए णं से भगवं गोयमे तं जाइअन्धपुरिसं पासइ। २ जायसड्ढे [जाव] एवं वयासी। "अत्थि णं, भन्ते, केइ पुरिसे जाइअन्धे जाइअन्धारूवे ?" ॥

"हन्ता अत्थि"।

"कहं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धारूवे ?"।

"एवं खलु, गोयमा। इहेव मियग्गामे नयरे विजयस्स खत्तियस्स पुत्ते मियादेवीए अत्तए मियापुत्ते नामं दारए जाइअन्धे जाइअन्धारूवे। नत्थि णं तस्स दारगस्स [जाव] आगिइमेत्ते। तए णं सा मियादेवी [जाव] पडिजागरमाणी २ विहरइ" ॥

तए णं से भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ। २ एवं वयासी। "इच्छामि णं, भन्ते, अहं तुब्भेहिं अब्भणुन्नाए समाणे मियापुत्तं दारगं पासित्तए" ॥

"अहासुहं, देवाणुप्पिया" ॥

तए णं से भगवं गोयमे समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे हट्ठतुट्ठे समणस्स भगवओ महावीरस्स अन्तियाओ पडिनिक्खमइ। २ अतुरियं [जाव] सोहेमाणे जेणेव मियग्गामे नयरे तेणेव उवागच्छइ। २ मियग्गामं नयरं मज्झं-

[illegible] जेणेव मियादेवीए गिहे तेणेव उवागए ॥

तए णं सा मियादेवी भगवं गोयमं एज्जमाणं पासइ। ० हट्ठतुट्ठ० [जाव एवं वयासी। "संदिसन्तु णं, देवाणुप्पिया, किमागमणप्पओयणं?" ॥

तए णं से भगवं गोयमे मियादेविं एवं वयासी। "अहं णं, देवाणुप्पिए, तव पुत्तं पासिउं हव्वमागए"।

तए णं सा मियादेवी मियापुत्तस्स दारगस्स अणुमग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ। २ भगवओ गोयमस्स पाएसु पाडेइ। २ एवं वयासी। "एए णं, भन्ते, मम पुत्ते पासह" ॥

तए णं से भगवं गोयमे मियादेविं एवं वयासी। "नो खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए। तत्थ णं जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअन्धारूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं हव्वमागए"।

तए णं सा मियादेवी भगवं गोयमं एवं वयासी। "से के णं, गोयमा, से तहारूवे नाणी वा तवस्सी वा जेणं तव एसमट्ठे मम ताव रहस्सीकए तुब्भं हव्वमक्खाए, जओ णं तुब्भे जाणह?" ॥

तए णं भगवं गोयमे मियादेविं एवं वयासी। "एवं खलु, देवाणुप्पिए, मम धम्मायरिए समणे भगवं महावीरे, जओ णं अहं जाणामि" ॥

जावं च णं मियादेवी भगवया गोयमेण सद्धिं एयमट्ठं संलवइ, तावं च णं मियापुत्तस्स दारगस्स भत्तवेला जाया यावि होत्था।

तए णं सा मियादेवी भगवं गोयमं एवं वयासी। "तुब्भे णं, भन्ते, इहं चेव चिट्ठह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि" त्ति कट्टु जेणेव भत्त-

पाणघरे तेणेव उवागच्छइ। २ वत्थपरियट्टयं करेइ। २ कट्ठसगडियं गिण्हइ। २ विउलस्स असणपाणखाइमसाइमस्स भरेइ। २ तं कट्ठसगडियं अणुकड्ढमाणी २ जेणामेव भगवं गोयमे तेणेव उवागच्छइ। २ भगवं गोयमं एवं वयासी। "एह णं तुब्भे, भन्ते, मम अणुगच्छह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि"। तए णं से भगवं गोयमे मियादेविं पिट्ठओ समणुगच्छइ॥

तए णं सा मियादेवी तं कट्ठसगडियं अणुकड्ढमाणी २ जेणेव भूमिघरे तेणेव उवागच्छइ। २ चउप्पुडेणं वत्थेणं मुहं बन्धेइ। मुहं बन्धमाणी भगवं गोयमं एवं वयासी। "तुब्भे वि णं, भन्ते, मुहपोत्तियाए मुहं बन्धह"। तए णं से भगवं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए मुहं बन्धेइ। तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं विहाडेइ। तए णं गन्धे निग्गच्छइ। से जहानामए अहिमडे इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्ठतराए चेव [जाव] गन्धे पन्नत्ते॥

तए णं से मियापुत्ते दारए तस्स विउलस्स असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि विउलंसि असणपाणखाइमसाइमंसि मुच्छिए [०] तं विउलं असण° [४] आसएण आहारेइ। २ खिप्पामेव विद्धंसेइ। ३ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ, ं य सोणियत्ताए य परिणामेइ, तं पि य य आहारेइ॥

भगवओ गोयमस्स तं मियापुत्तं दारगं पासित्ता अज्झत्थिए [५] समुप्पज्जित्था। "अहो णं इमे पुरापोराणाणं दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं

ज्झाणं कडाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुभवमाणे विहरइ। न मे दिट्ठा नरगा वा नेरइया वा। पच्चक्खं खलु अयं पुरिसे नरयपडिरूवियं वेयणं वेएइ" त्ति कट्टु मियं देविं आपुच्छइ। १ मियाए देवीए गिहाओ पडिनिक्खमइ। २ मियग्गामं नयरं मज्झंमज्झेणं निग्गच्छइ। ३ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। ४ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ। ५ वंदइ नमंसइ। ६ एवं वयासी। "एवं खलु अहं तुब्भेहिं अब्भणुण्णाए समाणे मियग्गामं नयरं मज्झंमज्झेणं जेणेव मियाए देवीए गिहे तेणेव उवागए। तए णं सा मिया देवी ममं एज्जमाणं पासइ। ७ हट्ठा [०] तं चेव सव्वं [जाव] पूयं च सोणियं च आहारेइ। तए णं मम इमे अज्झत्थिए [४] 'अहो णं इमे दारए पुरा [जाव] विहरइ' ॥—

§ 5 8. से णं भंते! पुरिसे पुव्वभवे के आसी? किंनामए वा किंगोत्ते वा? कयरंसि गामंसि वा नगरंसि वा? किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता केसिं वा पुरा [जाव] विहरइ?"॥

"गोयमा!" इ समणे भगवं गोयमं एवं वयासी "एवं खलु गोयमा! तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमिय" (वण्णओ)। तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था (वण्णओ)। तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुरत्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थिमियसमिद्धे। तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं आभोए यावि होत्था। तत्थ णं विजयवद्धमाणे खेडे एक्काई नामं रट्ठकूडे होत्था अहम्मिए [जाव] दुप्पडि-

पाणघरे तेणेव उवागच्छइ। २ वत्थपरियट्टयं करेइ। २ कट्ठसगडियं गिण्हइ। २ विउलस्स असणपाणखाइमसाइमस्स भरेइ। २ तं कट्ठसगडियं अणुकड्ढमाणी २ जेणामेव भगवं गोयमे तेणेव उवागच्छइ। २ भगवं गोयमं एवं वयासी। "एह णं तुब्भे, भन्ते, मम अणुगच्छह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि"। तए णं से भगवं गोयमे मियादेविं पिट्ठओ समणुगच्छइ॥

तए णं सा मियादेवी तं कट्ठसगडियं अणुकड्ढमाणी २ जेणेव भूमिघरे तेणेव उवागच्छइ। २ चउप्पुडेणं वत्थेणं मुहं बन्धेइ। मुहं बन्धमाणी भगवं गोयमं एवं वयासी। "तुब्भे वि णं, भन्ते, मुहपोत्तियाए मुहं बन्धह"। तए णं से भगवं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए मुहं बन्धेइ। तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं विहाडेइ। तए णं गन्धे निग्गच्छइ। से जहानामए अहिमडे इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्ठतराए चेव [जाव] गन्धे पन्नत्ते॥

तए णं से मियापुत्त दारए तस्स विउलस्स असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि विउलंसि असणपाणखाइमसाइमंसि मुच्छिए [०] तं विउलं असण° [४] आसएण आहारेइ। २ खिप्पामेव विद्धंसेइ। २ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ, तं पि य णं पूयं च सोणियत्ताए य परिणामेइ, तं पि य णं पूयं च सोणियं च आहारेइ॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारगं पासित्ता अयमेयारूवे अज्झत्थिए [५] समुप्पज्जित्था। "अहो णं इमे दारए पुरापोराणाणं दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं

पायाणं कडाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा वा नेरइया वा । पच्चक्खं खलु अयं पुरिसे नरगपडिरूवियं वेयणं वेयइ" त्ति कट्टु मियं देविं आपुच्छइ । २ मियाए देवीए गिहाओ पडिनिक्खमइ । २ मियग्गामं नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ । २ वन्दइ नमंसइ । २ एवं वयासी । "एवं खलु अहं तुब्भेहिं अब्भणुन्नाए जेणेव मियाए देवीए गिहे तेणेव उवागए । तए णं सा मियादेवी ममं एज्जमाणं पासइ । २ हट्ठा [०] तं चेव सव्वं [जाव] पूयं च सोणियं च आहारेइ । तए णं मम इमे अज्झत्थिए [४] 'अहो णं इमे दारए पुरा [जाव] विहरइ' ॥—

§§ 5, 6. से णं भन्ते, पुरिसे पुव्वभवे के आसी ? कयरंसि गामंसि वा नयरंसि वा ? किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता केसिं वा पुरा [जाव] विहरइ ?" ॥

"गोयमा" इ समणे भगवं गोयमे एवं वयासी "एवं खलु, गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमिय° [वण्णओ] । तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था [वण्णओ] । तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुरत्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थिमियसमिद्धे । तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं आभोए यावि होत्था । तत्थ णं विजयवद्धमाणे खेडे इक्काई नामं रट्ठकूडे होत्था अहम्मिए [जाव] दुप्पडि-

[illegible] । सो तं समये [illegible] विञ्ञाणक्खन्धस्स [illegible] (पाठ) पटि[illegible] [illegible] ॥

[illegible] विञ्ञाणक्खन्धस्स [illegible] न [illegible] न [illegible] न [illegible] न [illegible] न [illegible] न [illegible] न [illegible] न [illegible] २ [illegible] ।

[illegible]

[illegible]

[illegible]

[illegible]

२ एवं वयह। 'इहं खलु, देवाणुप्पिया, एक्काईरट्ठकूडस्स सरीरगंसि सोलस रोगायंका पाउब्भूया। तं जहा, सासे कासे जरे (जाव) कोढे। तं जो णं इच्छइ, देवाणुप्पिया, वेज्जो वा वेज्जपुत्तो वा जाणओ वा जाणयपुत्तो वा तेगिच्छी वा तेगिच्छियपुत्तो वा एक्काईरट्ठकूडस्स तेसिं सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए, तस्स णं एक्काई रट्ठकूडे विउलं अत्थसंपयाणं दलयइ। दोच्चं पि तच्चं पि उग्घोसेह, एयमाणत्तियं पच्चप्पिणह।' तए णं ते कोडुम्बियपुरिसा (जाव) पच्चप्पिणन्ति। तए णं विजयवद्धमाणे खेडे इमं एयारूवं उग्घोसणं सोच्चा निसम्म बहवे वेज्जा य [६] सत्थकोसहत्थगया सएहिं २ गिहेहिंतो पडिनिक्खमन्ति। २ विजयवद्धमाणस्स खेडस्स मज्झंमज्झेणं जेणेव एक्काईरट्ठकूडस्स गिहे तेणेव उवागच्छन्ति। २ एक्काईरट्ठकूडस्स सरीरगं परामुसन्ति। २ तेसिं रोगाणं निदाणं पुच्छन्ति। २ बहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेहपाणेहि य वमणेहि य विरेयणेहि य अवद्दहणेहि य अवण्हाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरूहेहि य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोवत्थीहि य तप्पणाहि य पुडपागेहि य छल्लीहि य मूलेहि य कन्देहि य पत्तेहि य पुप्फेहि य फलेहि य बीएहि य सिलियाहि य गुलियाहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसिं सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए, नो चेव णं संचाएन्ति उवसामित्तए। तए णं ते बहवे वेज्जा य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसिं सोलसण्हं रोगायंकाणं एगमवि रोगायंकं उवसामित्तए, ताहे सन्ता ..

परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया॥

तए णं इक्काई रट्ठकूडे वेज्जेहि य [६] पडियाइक्खिए परियारगपरिचत्ते निव्विण्णोसहभेसज्जे सोलसरोगायंकेहिं अभिभूए समाणे रज्जे य रट्ठे य [जाव] अन्तेउरे य मुच्छिए रज्जं च रट्ठं च आसाएमाणे पत्थेमाणे पीहेमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइज्जाइं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने। से णं तओ अणन्तरं उव्वट्टित्ता इहेव मियग्गामे नयरे विजयस्स खत्तियस्स मियाए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने॥

तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया उज्जला [जाव] दुरहियासा। जप्पभिइं च णं मियापुत्ते दारए मियाए देवीए कुच्छिंसि गब्भत्ताए उववन्ने, तप्पभिइं च णं मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमणुन्ना अमणामा जाया यावि होत्था॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियाए जागरमाणीए इमे एयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था। "एवं खलु अहं विजयस्स खत्तियस्स पुव्विं इट्ठा [६] धेज्जा वेसासिया अणुमया आसी। जप्पभिइं च णं मम इमे गब्भे कुच्छिंसि गब्भत्ताए उववन्ने, तप्पभिइं च णं अहं विजयस्स खत्तियस्स अणिट्ठा [जाव] अमणामा जाया यावि होत्था, निच्छइ णं विजए खत्तिए मम नामं वा गोयं वा गिण्हित्तए वा, किमङ्ग पुण दंसणं वा परिभोगं वा। तं सेयं खलु मम एयं गब्भं बहूहिं गब्भसाडणाहि य पाडणाहि य गालणाहि य मारणाहि य

साडित्तए वा [४] एवं संपेहेइ। २ बहूणि खाराणि य कडुयाणि य तुवराणि य गब्भसाडणाणि य खायमाणी य पीयमाणी य इच्छइ तं गब्भं साडित्तए वा [४] नो चेव णं से गब्भे सडइ वा [४]। तए णं सा मियादेवी जाहे नो संचाएइ तं गब्भं साडित्तए वा [४], ताहे सन्ता तन्ता परितन्ता अकामिया असयंवसा तं गब्भं दुहंदुहेणं परिवहइ॥

तस्स णं दारगस्स गब्भगयस्स चेव अट्ठ नालीओ अब्भिंतरप्पवहाओ, अट्ठ नालीओ बाहिरप्पवहाओ, अट्ठ पूयप्पवहाओ, अट्ठ सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे दुवे अच्छिअन्तरेसु, दुवे दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु अभिक्खणं अभिक्खणं पूयं च सोणियं च परिसवमाणीओ २ चेव चिट्ठन्ति। तस्स णं दारगस्स गब्भगयस्स चेव अग्गिए नामं वाही पाउब्भूए। जे णं से दारए आहारेइ, से णं खिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य परिणमइ, तं पि य से पूयं च सोणियं आहारेइ॥

तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहुपुण्णाणं दारगं पयाया जाइअन्धे [जाव] आगिइमेत्ते। तए णं सा मियादेवी तं दारगं हुंडं अन्धारूवं पासइ। २ भीया [४] अम्मधाइं सद्दावेइ। २ एवं वयासी। "गच्छह णं, देवाणुप्पिया, तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि"।

तए णं सा अम्मधाई मियादेवीए "तह" त्ति एयमट्ठं पडिसुणेइ। २ जेणेव विजए खत्तिए तेणेव उवागच्छइ। २ करयलपरिग्गहियं [०] एवं वयासी। 'एवं खलु, सामी, मियादेवी नवण्हं मासाणं [जाव] आगिइमेत्ते। तए णं सा मियादेवी तं हुंडं अन्धारूवं पासइ। २ भीया तत्था उव्वि-

रगा संजायभया ममं सद्दावेइ । २ एवं वयासी । " गच्छह णं तुब्भे, देवाणुप्पिया, एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि ' । तं संदिसह णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा " ॥

तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए एयमट्ठं सोच्चा निसम्म तहेव संभन्ते उट्ठाए उट्ठेइ । २ जेणेव मियादेवी तेणेव उवागच्छइ । २ मियादेवी एवं वयासी । ' देवाणुप्पिया, तुब्भं पढमं गब्भे । तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ । तो णं तुमं एयं दारगं रहस्सियगंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ " ।

तए णं सा मियादेवी विजयस्स खत्तियस्स "तह" त्ति एयमट्ठं विणएणं पडिसुणेइ । २ तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरइ ॥

एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणाणं [जाव] पच्चणुभवमाणे विहरइ " ॥

§ 7 " मियापुत्ते णं, भन्ते, दारए इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, मियापुत्ते दारए छव्वीसं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ । से णं तत्थ सीहे भविस्सइ अहम्मिए [जाव] साहसिए, सुबहुं पावं [जाव] समज्जिणइ । २ कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोससागरोवमट्ठिइएसु

[जाव] उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता सरीसिवेसु उववज्जिहिइ। तत्थ णं कालं किच्चा दोच्चाए पुढवीए उक्कोसेणं तिण्णि सागरोवमाइं [०]। से णं तओ अणन्तरं उव्वट्टित्ता पक्खीसु उववज्जिहिइ। तत्थ वि कालं किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं [०]। से णं तओ सीहेसु य [०], तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी, छट्ठीए मणुओ, अहे सत्तमीए। तओ अणन्तरं उव्वट्टित्ता से जाइं इमाइं जलयरपञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छभगाहमगरसुंसुमाराईणं अद्धतेरसजाइकुलकोडिजोणिपमुहसयसहस्साइं, तत्थ णं एगमेगंसि जोणिविहाणंसि अणेगसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थ भुज्जो भुज्जो पच्चायाइस्सइ। से णं तओ उव्वट्टित्ता [०] एवं चउप्पएसु उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिएसु तेइन्दिएसु बेइन्दिएसु वणप्फइएसु कडुयरुक्खेसु कडुयदुद्धिएसु वाउ° तेउ° आउ° पुढवीकाएसु अणेगसयसहस्सखुत्तो [०]। से णं तओ अणन्तरं उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे [जाव] अन्नया कयाइ पढमपाउसंसि गङ्गाए महानईए खलीणमट्टियं खणमाणे तडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुमत्ताए पच्चायाइस्सइ। से णं तत्थ उम्मुक्क[०] प्पत्ते तहारूवाणं थेराणं अन्तिए धम्मं [जाव] सोच्चा निसम्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ। से णं तत्थ अणगारे भविस्सइ इरियासमिए [जाव] बम्भयारी। से णं तत्थ बहूइं वासाइं सामण्णपरियागं पाउणित्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववज्जिहिइ। से णं तओ अणन्तरं चयं

यगा संजायभया ममं सद्दावेइ। २ एवं वयासी। "गच्छह णं तुमे, देवाणुप्पिया, एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि"। तं संदिसह णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा"॥

तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए एयम्ऽट्ठं सोच्चा निसम्म तहेव संभन्ते उट्ठाए उट्ठेइ। २ जेणेव मियादेवी तेणेव उवागच्छइ। २ मियादेवी एवं वयासी। "देवाणुप्पिया, तुब्भं पढमं गब्भे। तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ। तो णं तुमं एयं दारगं रहस्सियगंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ"।

तए णं सा मियादेवी विजयस्स खत्तियस्स "तह" त्ति एयमट्ठं विणएणं पडिसुणेइ। २ तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरइ॥

एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणाणं [जाव] पच्चणुभवमाणे विहरइ"॥

§ 7 "मियापुत्ते णं, भन्ते दारए इओ कालमासे कालं कहिं गमिहिइ, कहिं उववज्जिहिइ?"॥

"गोयमा, मियापुत्ते दारए छव्वीसं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ। से णं तत्थ सीहे भविस्सइ अहम्मिए [जाव] साहसिए, सुबहुं पावं [जाव] समज्जिणइ। २ कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोससागरोवमट्ठिइएसु

भइत्ता महाविदेहे वासे जाइं कुलाइं भवन्ति अड्ढाइं [जहा दढपइन्ने, सा चेव वत्तव्वया, कलाओ, जाव] सिज्झिहिइ ॥

एवं खलु, जम्बू, समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि " ॥

२.

। उज्झियए ।

§3. " जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ? " ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी " एवं खलु, जम्बु—

तेणं कालेणं तेणं समएणं वाणियगामे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे। तस्स णं वाणियगामस्स उत्तरपुरत्थिमे दिसिभाए दूइपलासे नामं उज्जाणे होत्था। तत्थ णं दूइपलासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं वाणियगामे मित्ते नामं राया होत्था [वण्णओ]। तस्स णं मित्तस्स रन्नो सिरी नामं देवी होत्था [वण्णओ] ॥ तत्थ णं वाणियगामे कामज्झया नामं गणिया होत्था अहीण° [जाव] सुरूवा बावत्तरिकलापण्डिया चउसट्ठिगणिया-गुणोववेया एगूणतीसविसेसे रममाणी एक्कवीसरइगुणप्पहाणा बत्तीसपुरिसोवयारकुसला नवङ्गसुत्तपडिबोहिया अट्ठारसदे-सीभासाविसारया सिंगारागारचारुवेसा गीयरइगन्धव्वन-ट्टकुसला संगयगयभणियविहियविलाससललियसंलावनिउण-

कुणीदयारकुसला सुन्दरथणजघणवयणकरचरणनयणलावण्ण-विलासकलिया ऊसियज्झया सहस्सलंभा विदिण्णछत्त-चामरवालवीयणीया कण्णीरहप्पयाया यावि होत्था। बहूणं गणियासहस्साणं आहेवच्चं [जाव] विहरइ॥

[९] तत्थ णं वाणियगामे विजयमित्ते नाम सत्थवाहे परिवसइ अड्ढे [०]। तस्स णं विजयमित्तस्स सुभद्दा नामं भारिया होत्था अहीण° [०]। तस्स णं विजयमित्तस्स पुत्ते सुभद्दाए भारियाए अत्तए उज्झियए नाम दारए होत्था अहीण° [जाव सुरूवे।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। राया जहा कूणिओ तहा निग्गओ। धम्मो कहिओ। परिसा पडिगया। राया य गओ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे [जाव] "लेस्से छट्ठंछट्ठेणं, जहा पण्णत्तीए पढम" [जाव] जेणेव वाणियगामे नयरे तेणेव उवागच्छइ। २ उच्चनीय° [०] अडमाणे जेणेव राय-मग्गे तेणेव ओगाढे। तत्थ णं बहवे हत्थी पासइ संनद्धब-द्धवम्मियगुडियउप्पीलियकच्छे उद्दामियघण्टे नाणामणिरयण-विविहगेवेज्जउत्तरकञ्चुइज्जे पडिकप्पिए झयपडागवरपञ्चा-मेलआरूढहत्थारोहे गहियाउहप्पहरणे। अन्ने य तत्थ बहवे आसे पासइ संनद्धबद्धवम्मियगुडिए आविद्धगुडे ओसारिय-पक्खरे उत्तरकञ्चुइयओचूलमुहचण्डाधरचामरथासगपरि-मण्डियकडिए आरूढआसारोहे गहियाउहप्पहरणे अन्ने य तत्थ बहवे पुरिसे पासइ संनद्धबद्धवम्मियकवए उप्पीलियसरा-सणपट्टिए पिणद्धगेवेज्जे विमलवरबद्धचिन्धपट्टे गहियाउह

हरणे। तेसिं च णं पुरिसाणं मज्झगयं एकं पुरिसं पासइ अवओडयबन्धणं उक्कित्तकण्णनासं नेहतुप्पियगत्तं वज्झकरकडियजुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगत्तं चुण्णयं वज्झपाणपियं तिलंतिलं चेव छिज्जमाणं कागणिमंसाइं खावियन्तं पावं खक्खरगसएहिं हम्ममाणं अणेगनरनारीसंपरिवुडं चच्चरे चच्चरे खण्डपडहएणं उग्घोसिज्जमाणं इमं च णं एयारूवं उग्घोसणं पडिसुणेइ । "नो खलु देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अवरज्झन्ति "॥

§ 10. तए णं से भगवओ गोयमस्स तं पुरिसं पासित्ता इमे अज्झत्थिए [५]। "अहो णं इमे पुरिसे [जाव] नरयपडिरूवं वेयण वेएइ" त्ति कट्टु वाणियगामे नयरे उच्चनीयमज्झिमकुलाइं [जाव] अडमाणे अहापज्जत्तं समुदाणियं गिण्हइ। २ वाणियगामे नयरे मज्झंमज्झेणं [जाव] पडिदंसेइ। २ समणं भगवं महावीरं वन्दइ नमंसइ। २ एवं वयासी। "एवं खलु अहं, भन्ते, तुब्भेहिं अब्भणुन्नाए समाणे वाणियगामं [जाव] तहेव वेएइ। से णं, भन्ते, पुरिसे पुव्वभवे के आसी [जाव] पच्चणुभवमाणे विहरइ?"॥

"एवं खलु गोयमा-तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था रिद्ध° [०]। तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया होत्था महया° [०]। तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए एत्थ णं महं एगे गोमण्डवए होत्था अणेगखम्भसयसंनिविट्ठे पासाईए ४]। तत्थ णं बहवे नगरगोरूवाणं सणाहा य अ-

पाढा य नगरगावीओ य नगरवसभा य नगरबलीवद्दा य नगरपड्डियाओ य पउरतणपाणिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसन्ति ॥

तत्थ णं हत्थिणाउरे नयरे भीमे नामं कुडग्गाहे होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं भीमस्स कुडग्गाहस्स उप्पला नामं भारिया होत्था अहीण° [०] । तए णं सा उप्पला कुडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया यावि होत्था । तए णं तीसे उप्पलाए कुडग्गाहिणीए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए । "धन्नाओ णं ताओ अम्मयाओ [४] [जाव] सुलद्धे जम्मजीवियफले, जाओ णं नगरगोरूवाणं सणाहाण य [जाव] वसभाण य ऊहेहि य थणेहि य वसणेहि य छेप्पाहि य ककुहेहि य वहेहि य कण्णेहि य अच्छीहि य नासाहि य जिब्भाहि य ओट्ठेहि य कम्बलेहि य सोल्लेहि य तलिएहि य भज्जिएहि य परिसुक्केहि य लावणेहि य सुरं च महुं च मेरगं च जाइं च सीहुं च पसन्नं च आसाएमाणीओ विसाएमाणीओ परिभुञ्जेमाणीओ परिभाएमाणीओ दोहलं विणेन्ति । तं जइ णं अहमवि बहूणं नगर° [जाव] विणिज्जामि' त्ति कट्टु, तंसि दोहलंसि अविणिज्जमाणंसि सुक्का भुक्खा निम्मंसा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुल्लइयमुही ओमन्थियनयणवयणकमला जहोइयं पुप्फवत्थगन्धमल्लालंकाराहारं अपरिभुञ्जमाणी करयलमलिय व्व कमलमाला ओहय° [जाव] झियाइ ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी तेणेव उवागच्छइ । २ ओहय° [जाव] पासइ । २ एवं वयासी । "किं णं तुमे, देवाणुप्पिए, ओहय° [जाव] झियासि ?" ॥

तए णं सा उप्पला भारिया भीमं कुडग्गाहं एवं

वयासी । "एवं खलु, देवाणुप्पिया, ममं तिण्हं मासाणं बहुपडिपुण्णाणं दोहला पाउब्भूया । 'धन्ना णं ताओ जाओ णं बहूणं गोरूवाणं ऊहेहि या [जाव] लावणेहि य सुरं च [६] आसायमाणीओ [३] दोहलं विणेन्ति' । तए णं अहं, देवाणुप्पिया, तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियामि ॥

तए णं से भीमे कुडग्गाहे उप्पलं भारियं एवं वयासी । "मा णं तुमं, देवाणुप्पिया, ओहय° [०] झियाहि । अहं णं तहा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ । ताहिं इट्ठाहिं [५] [जाव] वग्गूहिं समासासेइ । तए णं से भीमे कुडग्गाहे अद्धरत्तकालसमयंसि एगे अबीए संनद्ध° [जाव] °पहरणे सयाओ गिहाओ निग्गच्छइ । २ हत्थिणाउरे नयरे मज्झंमज्झेणं जेणेव गोमण्डवे तेणेव उवागए । २ बहूणं नगरगोरूवाणं [जाव] वसभाण य अप्पेगइयाणं ऊहे छिन्दइ [जाव] अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अन्नमन्नाणं अङ्गोवङ्गाणं वियङ्गेइ । २ जेणेव सए गिहे तेणेव उवागच्छइ । २ उप्पलाए कुडग्गाहिणीए उवणेइ । तए णं सा उप्पला भारिया तेहिं बहूहिं गोमंसेहि सोल्लेहि य सुरं च [५] आसाएमाणी तं दोहलं विणेइ । तए णं सा उप्पला कुडग्गाहिणी संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ । तए णं सा उप्पला कुडग्गाहिणी अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया ॥

§ 11 तए णं तेणं दारएणं जायमेत्तेणं चेव महया महया सद्देणं विघुट्ठे विस्सरे आरसिए । तए णं तस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे नगरे बहवे न-

उव्विग्गा सव्वओ समन्ता विप्पलाइत्था। तए णं तस्स दारगस्स अम्मापियरो अयमेयारूवं नामधेज्जं करेन्ति "जम्हा णं अम्हं इमेणं दारएणं जायमेत्तेणं चेव महया चिच्चीसद्देणं विघुट्ठे विस्सरे आरसिए, तए णं एयस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे बहवे नगरगोरूवा [जाव] भीया [४] सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्हं दारए गोत्तासए नामेणं"। तए णं से गोत्तासए दारए उम्मुक्कबालभावे जाए यावि होत्था। तए णं से भीमे कूडग्गाहे अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से गोत्तासे दारए बहुयणं मित्तनाइनियगसयणसंबन्धिपरियणेणं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कूडग्गाहस्स नीहरणं करेइ। २ बहूइं लोइयमयकिच्चाइं करेइ। तए णं से सुनन्दे राया गोत्तासं दारयं अन्नया कयाइ सयमेव कूडग्गाहत्ताए ठावेइ। तए णं से गोत्तासे दारए कूडग्गाहे जाए यावि होत्था अहम्मिए [जाव] दुप्पडियाणन्दे। तए णं से गोत्तासे दारए कूडग्गाहित्ताए कल्लाकल्लिं अद्धरत्तियकालसमयंसि एगे अबीए संनद्धबद्धकवए [जाव] गहियाउहप्पहरणे सयाओ गिहाओ निग्गच्छइ। २ जेणेव गोमण्डवे तेणेव उवागच्छइ। २ बहूणं नगरगोरूवाणं सणाहाण य [जाव] वियङ्गेइ। २ जेणेव सए गिहे तेणेव उवागए। तए णं से गोत्तासे कूडग्गाहे तेहिं बहूहिं गोमंसेहि य सोल्लेहि य सुरं च [६] आसाएमाणे विसाएमाणे [जाव] विहरइ। तए णं से गोत्तासे कूडग्गाहे एयकम्मे [६] सुबहुं पावकम्मं समज्जिणित्ता पञ्चवाससयाइं परमाउयं पालयित्ता अट्टदुहट्टोवगए कालमासे कालं किच्चा दोच्चाए पुढवीए उक्कोसं तिसागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने॥

§ 12 तए णं सा विजयमित्तस्स सत्थवाहस्स सुभद्दा नामं भारिया जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं से गोत्तासे कूडग्गाहे दोच्चाए पुढवीए अणन्तरं उव्वट्टित्ता इहेव वाणियगामे नयरे विजयमित्तस्स सत्थवाहस्स सुभद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तए णं सा सुभद्दा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुरुडियाए उज्झावेइ । २ दोच्चं पि गिण्हावेइ । २ आणुपुव्वेणं सारक्खेमाणी संगोवेमाणी संवड्ढेइ । तए णं तस्स दारगस्स अम्मापियरो ठिइवडियं च चन्दसूरपासणियं च जागरियं च महया इड्ढीसक्कारसमुदएणं करेन्ति । तए णं तस्स दारगस्स अम्मापियरो एक्कारसमे दिवसे निव्वत्ते संपत्ते बारसमे दिवसे इममेयारूवं गोण्णं गुणनिप्फन्नं नामधेज्जं करेन्ति । "जम्हा णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुरुडियाए उज्झिए, तम्हा णं होउ अम्हं दारए उज्झियए नामेणं" । तए णं से उज्झियए दारए पञ्चधाईपरिग्गहिए, तं जहा– खीरधाईए मज्जणधाईए मण्डणधाईए कीलावणधाईए अङ्कधाईए, जहा दढपइन्ने, [जाव] ॰निव्वायाए गिरिकन्दरमल्लीणे विव चम्पगपायवे सुहंसुहेणं विहरइ । तए णं से विजयमित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च पारिच्छेज्जं च चउव्विहं भण्डगं गहाय लवणसमुद्दं पोयवहणेणं उवागए । तए णं से विजयमित्ते तत्थ लवणसमुद्दे पोयविवत्तीए निब्बुड्डभण्डसारे अत्ताणे असरणे कालधम्मुणा संजुत्ते । तए णं तं विजयमित्तं सत्थवाहं जे जहा बहवे ईसरतलवरमाडंबियकोडुम्बियइब्भसेट्ठिसत्थवाहा लवणसमुद्दे पोयविवत्तीए छूढं निब्बुड्डभण्डसारं कालधम्मुणा संजुत्तं

राया अन्नया कयाइ उज्झियदारयं कामज्झयाए गणियाए गिहाओ निच्छुभावेइ । २ कामज्झयं गणियं अब्भिन्तरियं ठावेइ । २ कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ। तए णं से उज्झियए दारए कामज्झयाए गणियाए गिहाओ निच्छुभेमाणे कामज्झयाए गणियाए मुच्छिए गिद्धे गढिए अज्झोववन्ने अन्नत्थ कत्थइ सुइं च रइं च धिइं च अविन्दमाणे तच्चित्ते तम्मणे तल्लेस्से तदज्झवसाणे तदट्ठोवउत्ते तयप्पियकरणे तब्भावणाभाविए कामज्झयाए गणियाए बहूणि अन्तराणि य छिड्डाणि य विवराणि य पडिजागरमाणे २ विहरइ । तए णं से उज्झियए दारए अन्नया कयाइ कामज्झयं गणिगं अन्तरं लब्भेइ । २ कामज्झयाए गणियाए गिहं रहस्सियं अणुप्पविसइ । २ कामज्झयाए गणियाए सद्धिं उरलाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ।

इमं च णं विजयमित्ते राया [जाव] पायच्छित्ते सव्वालंकारविभूसिए मणुस्सवागुरापरिक्खित्ते जेणेव कामज्झयाए गिहे तेणेव उवागच्छइ । २ तत्थ णं उज्झियए दारए कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइं [जाव] विहरमाणं पासइ । २ आसुरत्ते [४] तिवलियभिउडिं निडाले साहट्टु उज्झियगं दारगं पुरिसेहिं गिण्हावेइ । २ अट्ठिमुट्ठिजाणुकोप्परपहारसंभग्गमहियगत्तं करेइ । २ अवओडयबन्धणं करेइ । २ एएणं विहाणेणं वज्झं आणावेइ । एवं खलु, गोयमा, उज्झियए दारए पुरापोराणाणं कम्माणं [जाव] पच्चणुभवमाणे विहरइ " ॥

§ 14 ' उज्झियए णं, भन्ते, दारए इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ।

°गोयमा, उज्झियए दारए पणवीसं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले वानरकुलंसि वानरत्ताए उववज्जिहिइ । से णं तत्थ उम्मुक्कबालभावे तिरियभोएसु मुच्छिए गिद्धे गढिए अज्झोववन्ने जाए जाए वानरपेल्लए वहेइ । तं एयकम्मे [०] कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकुलंसि पुत्तत्ताए पच्चायाहिइ । तए णं [illegible] दारयं अम्मापियरो जायमेत्तं वद्धेहिन्ति, नपुंसगकम्मं सिक्खावेहिन्ति । तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबारसाहस्स इमं एयारूवं नामधेज्जं करेहिन्ति, 'होउ णं अम्हं इमे दारए पियसेणे नाम नपुंसए ।' तए णं से पियसेणे नपुंसए उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विण्णयपरिणयमेत्ते रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठे उक्किट्ठसरीरे भविस्सइ । तए णं से पियसेणे नपुंसए इन्दपुरे नयरे बहवे राईसर° [जाव] पभिइओ बहूहि य विज्जापओगेहि य मन्तचुण्णेहि य हियउड्डावणेहि य निण्हवणेहि य पण्हवणेहि य वसीकरणेहि य आभिओगिएहि [illegible] अभिओगित्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ ॥ तए णं से पियसेणे नपुंसए एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता एक्कवीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ । तओ सरीसिवेसु, सुंसुमारे, तहेव [जाव] पुढवि° [०] । से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ । से णं तत्थ अन्नया कयाइ गोट्ठिल्लएहिं जीवियाओ ववरोविए

समाणे तत्थेव चम्पाए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं अन्तिए केवलं बोहिं [०] अणगारे, सोहम्मे कप्पे, जहा पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तच्चस्स उक्खेवो।]

§ 15. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे होत्था रिद्ध° [०]। तस्स णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे। तत्थ णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं पुरिमताले महाबले नामं राया होत्था। तत्थ णं पुरिमतातालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी संठिया। एत्थ णं साला नामं अडवीचोरपल्ली होत्था विसमगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलङ्कपागारपरिक्खित्ता छिन्नसेलविसमप्पवायफरिहोवगूढा अब्भिन्तरपाणीया सुदुल्लभजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुबहुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था। तत्थ ण सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई परवसइ अहम्मिए [जाव] लोहियपाणी, बहुनयरनिग्गयजसे सूरे दढप्पहारे साहसिए सद्दवेही परिवसइ असिलट्ठिपढममल्ले। से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोरसयाणं आहेवच्चं [जाव] विहरइ ॥

समाणे तत्थेव चम्पाए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं अन्तिए केवलं बोहिं [०] अणगारे, सोहम्मे कप्पे, जहा पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तइयस्स उक्खेवो।]

§ 15. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे होत्था रिद्ध° [०]। तस्स णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे। तत्थ णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं पुरिमताले महाबले नामं राया होत्था। तत्थ णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी संठिया। एत्थ णं साला नामं अडवीचोरपल्ली होत्था विसमगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलङ्कपागारपरिक्खित्ता छिन्नसेलविसमप्पवायफरिहोवगूढा अब्भिन्तरपाणीया सुदुल्लभजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुबहुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था। तत्थ ण सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई परिवसइ अहम्मिए [जाव] लोहियपाणी, बहुनयरनिग्गयजसे सूरे दढप्पहारे साहसिए सद्दवेही परिवसइ असिलट्ठिपढममल्ले। से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोरसयाणं आहेवच्चं [जाव] विहरइ ॥

§ 16 तए णं से विजए चोरसेणावई बहूणं चोराण य पारदारियाण य गंठिभेयाण य संधिच्छेयाण य खण्डपट्टाण य अन्नेसिं च बहूणं छिन्नभिन्नबाहिराहियाणं कुडङ्गे यावि होत्था। तए णं से विजए चोरसेणावई पुरिमतालस्स नयरस्स उत्तरपुरत्थिमिल्लं जणवयं बहूहिं गामघाएहि य नगरघाएहि य गोग्गहणेहि य बन्दिग्गहणेहि य पन्थकोट्टेहि य खत्तखणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे तालेमाणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ। महब्बलस्स रण्णो अभिक्खणं '२ कप्पायं गेण्हइ। तस्स णं विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था अहीण' [०]। तस्स णं विजयचोरसेणावइस्स पुत्ते खन्दसिरीए भारियाए अत्तए अभग्गसेणे नामं दारए होत्था अहीणपुण्णपंचिन्दियसरीरे विण्णायपरिणयमेत्ते जोव्वणगमणुप्पत्ते।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुरिमताले नयरे समोसढे। परिसा निग्गया। राया निग्गओ। धम्मो कहिओ। परिसा राया य पडिगओ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी गोयमे [जाव] रायमग्गं समोगाढे। तत्थ णं बहवे हत्थी पासइ, बहवे आसे, पुरिसे संनद्धबद्धकवए। तेसिं णं पुरिसाणं मज्झगयं एगं पुरिसं पासइ अवओडय° [जाव] उग्घोसिज्जमाणं। तए णं तं पुरिसं रायपुरिसा पढमंसि चच्चरंसि निसीयावेन्ति। २ अट्ठ चुल्लपिउए अग्गओ घाएन्ति। २ कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं काकणिमंसाइं खावेन्ति। २ रुहिरपाणियं च पाएन्ति। तयाणन्तरं च णं दोच्चंसि चच्चरंसि अट्ठ चुल्लमाउयाओ अग्गओ घाएन्ति। एवं तच्चे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे

पुत्ते, छट्ठे सुण्हा, सत्तमे जामाउया, अट्ठमे धूयाओ, नवमे नत्तुया, दसमे नत्तुईओ एक्कारसमे नत्तुयावई, वारसमे नत्तुइणीओ, तेरसमे पिउस्सियपइया, चोद्दसमे पिउस्सियाओ, पन्नरसमे माउसियापइया, सोलसमे माउसियाओ, सत्तरसमे मामियाओ, अट्ठारसमे अवसेसं मित्तनाइनियगसयणसंवन्धिपरियणं अग्गओ घाएन्ति । २ कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं कागणिमंसाइं खावेन्ति । २ रुहिरपाणियं च पाएन्ति ॥

§ 17. तए णं से भगवं गोयमे तं पुरिसं पासेइ । २ इमे एयारूवे अज्झत्थिए समुप्पन्ने [जाव] तहेव निग्गए । एवं वयासी । "एवं खलु, अहं णं भन्ते, तं चेव [जाव] से णं, भन्ते पुरिसे पुव्वभवे के आसी [जाव] विहरइ ? "॥

"एवं खलु, गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे पुरिमनाले नामं नयरे होत्था रिद्ध° [०] । तत्थ णं पुरिमनाले नयरे उदिओदिए नामं राया होत्था महया [०] । तत्थ णं पुरिमनाले निन्नए नामं अण्डवाणियए होत्था अड्ढे [जाव] अपरिभूए अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं निन्नयस्स बहवे पुरिसा दिन्नभइभत्तवेयणा कल्लाकल्लिं कुद्दालियाओ य पत्थियपिडए य गिण्हन्ति । २ पुरिमतालस्स नयरस्स परिपेरन्तेसु बहवे काइअण्डए घूइअण्डए पारेवइअण्डए टिट्टिभिअण्डए वग्गिअण्डए मयूरिअण्डए कुक्कुडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डाइं गेण्हन्ति । २ पत्थियपिडगाइं भरेन्ति । २ जेणेव निन्नयए अण्डवाणियए तेणामेव उवागच्छन्ति । २ निन्नयस्स अण्डवाणियस्स उवणेन्ति ।

तए णं तस्स निन्नयस्स अण्डवाणियस्स बहवे पुरिसा दिण्णभइभत्तवेयणा कल्लाकल्लिं [जाव] कुक्कुडिअण्डए य गेण्हेन्ति य अन्नेसिं जलयरथलयरखहयरमाईणं अण्डए तवएसु य कवल्लीसु य कन्दूसु य भज्जणएसु य इङ्गालेसु य तलेन्ति भज्जेन्ति सोल्लिन्ति । २ रायमग्गे अन्तरावणंसि अण्डयपणिएणं वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से निन्नए अण्डवाणियए तेहिं बहूहिं काइअण्डएहि य [जाव] कुक्कुडिअण्डएहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च ५ आसाएमाणे विसाएमाणे विहरइ । तए णं से निन्नए अण्डवाणियए एयकम्मे [४] सुबहुं पावकम्मं समज्जिणित्ता एगं वाससहस्सं परमाउं पालइत्ता कालमासे कालं किच्चा तच्चाए पुढवीए उक्कोसत्तसागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

६ । १७ से णं तओ अणन्तरं उव्वट्टित्ता इहेव सालाडवीए चोरपल्लीए विजयस्स चोरसेणावइस्स खन्दसिरीए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं तीसे खन्दसिरीए भारियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं इमे एयारूवे दोहले पाउब्भूए । "धन्नाओ णं ताओ अम्मयाओ जाओ णं बहूहिं मित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं अन्नाहि य चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया कयबलिकम्मा [जाव] °पायच्छित्ता सव्वालंकारविभूसिया विउलं असणं पाणं खाइमं साइमं सुरं च मज्जं च आसाएमाणी विसाएमाणी विहरन्ति । जिमियभुत्तुत्तरागयाओ पुरिसनेवत्थिया संनद्धबद्ध [जाव] गहियाउहप्पहरणा भरिएहिं फलएहिं निक्किट्ठाहिं असीहिं अंसागएहिं तोणेहिं सजीवेहिं धणूहिं समुक्खित्तेहिं सरेहिं समुल्लासियाहिं दामाहिं लम्बियाहि य ओसारियाहिं उरुघ-

ण्टाहिं छिप्पतूरेणं वज्जमाणेणं २ महया उक्किट्ठ° [जाव] समुद्दरवभूयं पिव करेमाणीओ सालाडवीए चोरपल्लीए सव्वओ समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति। तं जइ अहं पि जाव दोहलं विणिज्जामि" त्ति कट्टु तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियाइ। तए णं से विजए चोरसेणावई खन्दसिरिभारियं ओहय° [जाव] पासइ। २ एवं वयासी। "किं णं तुमं, देवाणुप्पिया, ओहय [जाव] झियासि?"।

तए णं सा खन्दसिरी विजयं एवं वयासी। "एवं खलु, देवाणुप्पिया, मम तिण्हं मासाणं [जाव] झियामि"।

तए णं से विजए चोरसेणावई खन्दसिरीए भारियाए अन्तिए एयमट्ठं सोच्चा निसम्म खन्दसिरिभारियं एवं वयासी। "अहासुहं, देवाणुप्पिय" त्ति एयमट्ठं पडिसुणेइ। तए णं सा खन्दसिरिभारिया विजएणं चोरसेणावइणा अब्भणुन्नाया समाणी हट्ठतुट्ठ° [०] बहूहिं मित्त° [जाव] अन्नाहि य बहूहिं चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया [जाव] विभूसिया विउलं असणं [४] सुरं च [६] आसाएमाणी [४] विहरइ। जिमियभुत्तुत्तरागया पुरिसनेवत्था संनद्धबद्ध° [जाव] आहिण्डमाणी दोहलं विणेइ। तए णं सा खन्दसिरीभारिया संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ। तए णं सा चोरसेणावइणी नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया। तए णं से विजए चोरसेणावई तस्स दारगस्स महया इड्ढीसक्कारसमुदएणं दसरत्तं ठिइवडियं करेइ। तए णं से विजए चोरसेणावई तस्स दारगस्स एक्कारसमे दिवसे विउलं असणं [४] उवक्खडावेइ। २ मित्तनाइ [०] आ-

मासेइ । ३ (जाव) सद्दावेइ [निम्मइ] (७) दुवका एवं वयासी । "तुब्भे णं ... दुरूहित्ता ... पुरिमतालस्स ... जाव ... अभग्गसेणे कुमारे " ॥

१० तए णं से अभग्गसेणे कुमारे उम्मुक्क (जाव) पीणतरए । तए णं से अभग्गसेणे कुमारे उम्मुक्कबालभावे यावि होत्था । अट्ठ दारियाओ, (जाव) अट्ठओ दाओ (७,) उप्पिं पासाए ० भुंजमाणे विहरइ । तए णं से विजए चोरसेणावई अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से अभग्गसेणे कुमारे पंचहिं चोरसएहिं सद्धिं संपरिवुडे रोयमाणे कंदमाणे विलवमाणे विजयस्स चोरसेणावइस्स महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ । २ बहूइं लोइयाइं मयकिच्चाइं करेइ । २ केणइ कालेणं अप्पसोए जाए यावि होत्था । तए णं ते पंच चोरसयाइं अन्नया कयाइ अभग्गसेणं कुमारं सालाडवीए चोरपल्लीए महया २ चोरसेणावइत्ताए अभिसिंचन्ति । तए णं से अभग्गसेणे कुमारे चोरसेणावई जाए अहम्मिए (जाव) कप्पायं गिण्हइ । तए णं ते जाणवया पुरिसा अभग्गसेणेणं चोरसेणावइणा बहुगामघायावणाहिं ताविया समाणा अन्नमन्नं सद्दावेन्ति । २ एवं वयासी । 'एवं खलु, देवाणुप्पिया, अभग्गसेणे चोरसेणावई पुरिमतालस्स नयरस्स उत्तरिल्लं जणवयं बहूहिं गामघाएहिं (जाव) निद्धणं करेमाणे विहरइ । तं सेयं खलु, देवाणुप्पिया, पुरिमतालस्स नयरस्स महाबलस्स रन्नो एयमट्ठं विन्नवित्तए' । तए णं ते जाणवया पुरिसा एयमट्ठं अन्नमन्नेणं पडिसुणेन्ति । २ महत्थं महग्घं महरिहं रायारिहं पाहुडं गिण्हन्ति । २ जेणेव पुरिमताले नयरे तेणेव उवागए २ जेणेव महाबले

राया तेणेव उवागए २ महाबलस्स रन्नो तं महत्थं [जाव] पाहुडं उवणेन्ति । २ करयल° [•] अञ्जलिं कट्टु महाबलं रायं एवं वयासी । " एवं खलु, सामी, सालाडवीए चोरपल्लीए अभग्गसेणे चोरसेणावई अम्हे बहूहिं गामघाएहि य [जाव] निद्धणे करेमाणे विहरइ । तं इच्छामि णं, सामी, तुज्झं बाहुच्छायापरिग्गहिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसित्तए " त्ति कट्टु पायवडिया पञ्जलिउडा महाबलं रायं एयमट्ठं विन्नवेन्ति । तए णं से महाबले राया तेसिं जणवयाणं पुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म आसुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु दण्डं सद्दावेइ । २ एवं वयासी । " गच्छह णं तुमं, देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं चोरसेणावइं जीवग्गाहं गिण्हाहि । २ ममं उवणेहि " । तए णं से दण्डे तह त्ति एयमट्ठं पडिसुणेइ । तए णं से दण्डे बहूहिं पुरिसेहिं संनद्धबद्ध° [जाव] पहरणेहिं सद्धिं संपरिवुडे मग्गइएहिं फलएहिं [जाव] छिप्पतूरेणं वज्जमाणेणं महया [जाव] उक्किट्ठ° [जाव] करेमाणे पुरिमतालं नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए ॥

तए णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपुरिसा इमीसे कहाए लद्धट्ठा समाणा जेणेव सालाडवी चोरपल्ली, जेणेव अभग्गसेणे चोरसेणावई, तेणेव उवागच्छन्ति । २ करयल° [जाव] एवं वयासी " एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलेणं रन्ना महाभडचडगरेणं दण्डे आणत्ते 'गच्छह णं तुम्हे, देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, अभग्गसेणं चोरसेणावइं जीवगाहं गेण्हाहि २

[illegible] ॥

[illegible] 'भद'ति [आव] [illegible]॥

[illegible] [आव] [illegible] [आव] [illegible] [१] [illegible] ॥

[illegible] [आव] [illegible] ॥

[illegible] [आव] [illegible]

जेणेव महाबले राया, तेणेव उवागच्छइ। २ करयल° [०] एवं वयासी: "एवं खलु, सामी, अभग्गसेणे चोरसेणावई विसमदुग्गगहणं ठिए गहियभत्तपाणीए। नो खलु से सक्का केणइ सुबहुएणावि आसबलेण वा हत्थिबलेण वा रहबलेण वा चाउरङ्गिणिं पि [०] उरंउरेण गिण्हित्तए"। ताहे सामेण य भेयण य उवप्पयाणेण य विस्सम्भमाणे उवयए यावि होत्था। जे वि से अब्भिन्तरगा सीसगभमा, मित्तनाइनियगसयणसंबन्धिपरियणं च विउलधणकणगरयणसन्तसारसावएज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अभिक्खणं २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्गसेणं चोरसेणावइं वीसम्भमाणेइ॥

§ 20. तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे एगं महं महइमहालियं कूडागारसालं करेइ अणेगक्खम्भसयसंनिविट्ठं पासाईयं दरिसणिज्जं। तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं [जाव] दसरत्तं पमोयं घोसावेइ। २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी। "गच्छह णं तुब्भे, देवाणुप्पिया, सालाडवीए चोरपल्लीए। तत्थ णं तुब्भे अभग्गसेणं चोरसेणावइं करयल [जाव एवं वयासी, "एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के [जाव] दसरत्ते पमोए उग्घोसिए। तं किं णं देवाणुप्पिया, विउलं असणं ४ पुप्फवत्थमल्लालंकारे य इह हव्वमाणिज्जउ उदाहु सयमेव गच्छित्था?"

तए णं ते कोडुम्बियपुरिसा महाबलस्स रन्नो करयल° जाव पडिसुणेन्ति। २ पुरिमतालाओ नयराओ पडिनिक्ख-

कर्णाम। ५ तालेहिं वितेहिं कट्ठोलेहिं कुट्टेहिं उक्कोडियाउलेहिं छेदेन्ति जाणवएहिं खेलमाणी सेणेह उवद्दवेन्ति। ६ महब्बलं कोडुम्बियपुरिसा करयल° (जाव) एवं वयासी। 'एवं खलु देवाणुप्पिया पुरिमताले णयरे अभग्गसेणे चोरसेणावई उवद्दवेइ, इच्छामि णं सामी तुब्भं बाहुच्छायापरिग्गहिया णिब्भया' '। तए णं से महब्बले कोडुम्बियपुरिसे एवं वयासी। ॰ एवं णं, देवाणुप्पिया पुरिमतालस्स णयरस्स अभग्गसेणं चोरसेणावइं॰। से कोडुम्बियपुरिसे सद्दावेइ ॰ पडिविसज्जेइ॥

तए णं से अभग्गसेणे चोरसेणावई बहुहिं विउल° (जाव) 'अभिमुहे सुहाए (जाव) 'आयवित्ता मत्थए अंजलिं कट्टु जएणं विजएणं वद्धावेन्ति। ७ पुरिमताले णयरे, जेणेव महब्बले राया, तेणेव उवागच्छइ, ८ करयल' [॰ मत्थए अंजलिं कट्टु] विउलं पाहुडं उवणेइ। ९ अभग्गं [जाव] पाहुडं उवणेइ। तए णं से महब्बले राया अभग्गसेणस्स चोरसेणावइस्स तं महत्थं (जाव) पडिच्छइ, अभग्गसेणं चोरसेणावइं सक्कारेइ, सम्माणेइ, पडिविसज्जेइ, कूडागारसालं च से आवसहं दलयइ। तए णं से अभग्गसेणे चोरसेणावई महब्बलेणं रन्ना विसज्जिए समाणे जेणेव कूडागारसाला तेणेव उवागच्छइ॥

तए णं से महब्बले राया कोडुम्बियपुरिसे सद्दावेइ। १ एवं वयासी। 'गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं पाणं खाइमं साइमं उवक्खडावेह। २ तं विउलं असणं[४] सुरं च [६] सुबहुं पुप्फवत्थगन्धमल्लालंकारं च अभग्गसेणस्स चोरसेणावइस्स कूडागारसालं उवणेह''। तए णं ते कोडुम्बियपुरिसा करयल° (जाव) उवणेन्ति। तए णं से अभग्गसेणे

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। सगडे ।

§ 21. " जइ णं भन्ते " । चउत्थस्स उक्खेवो ।

" एवं खलु, जम्बू—

तेणं कालेणं तेणं समएणं साहंजणी नामं नयरी होत्था रिद्धित्थिमियसमिद्धा । तीसे णं साहंजणीए बहिया उत्तरपुरत्थिमे दिसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराणे [०] । तत्थ णं साहंजणीए नयरीए महचन्दे नामं राया होत्था महया° [०] । तस्स णं महचन्दस्स रन्नो सुसेणे नामं अमच्चे होत्था सामभेयदण्ड°[०]°निग्गहकुसले । तत्थ णं साहंजणीए नयरीए सुदरिसणा नामं गणिया होत्था [वण्णओ] ॥

तत्थ णं साहंजणीए नयरीए सुभद्दे नामं सत्थवाहे परिवसइ अड्ढे [०] । तस्स णं सुभद्दस्स सत्थवाहस्स भद्दा नामं भारिया होत्था अहीण° [०] । तस्स णं सुभद्दसत्थवाहस्स पुत्ते भद्दाए भारियाए अत्तए सगडे नामं दारए होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [०] समोसरणं । परिसा । राया य निग्गए । धम्मो कहिओ । परिसा पडिगया ।

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी जाव रायमग्गमोगाढे । तत्थ णं हत्थी आसे पुरिसे [०] । तेसिं च णं पुरिसाणं मज्झगयं पासइ एगं सइत्थियं पुरिसं अवओडयबन्धणं उक्खित्त° जाव

घोसिज्जमाणं [०]। चिन्ता तहेव। [जाव] भगवं वागरेइ— "एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे छगलपुरे नामं नयरे होत्था। तत्थ सीहगिरी नामं राया होत्था महया° [०]। तत्थ णं छगलपुरे नयरे छणिए नामं छागलिए परिवसइ अड्ढे [०] अहम्मिए [जाव] दुप्पडियाणन्दे। तस्स णं छणियस्स छागलियस्स बहवे अयाण य एलयाण य रोज्झाण य वसभाण य ससयाण य सूयराण य पसयाण य सिंघाण य हरिणाण य मयूराण य महिसाण य सयबद्धाण य सहस्सबद्धाण य जूहाणि वाडगंसि संनिरुद्धाइं चिट्ठन्ति। अन्ने य तत्थ बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे अए य [जाव] महिसे य सारक्खेमाणा संगोवेमाणे चिट्ठन्ति। अन्ने य से बहवे अयाण य [जाव] निरुद्धा चिट्ठन्ति। अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे सयए य सहस्से य जीवियाओ ववरोवेन्ति। २ मंसाइं कप्पणिकप्पियाइं करेन्ति, २ छणियस्स छागलियस्स उवणेन्ति। अन्ने य से बहवे पुरिसा ताइं बहुयाइं अयमंसाइं [जाव] महिसमंसाइं तवएसु य कवल्लीसु य कन्दुएसु य भज्जणेसु य इङ्गालेसु य तलेन्ति य भज्जेन्ति य सोल्लेन्ति य। २ तओ रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति। अप्पणा वि य णं से छणिए छागलिए तेहिं बहुविहेहिं अयमंसेहिं [जाव] महिसमंसेहिं सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे विहरइ।

तए णं से छणिए छागलिए एयकम्मे [०] सुबहुं पावकम्मं कलिकलुसं समज्जिणित्ता सत्त वाससयाइं परमाउयं

पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्कोसेणं दससागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने ॥

§ 22 तए णं तस्स सुभद्दसत्थवाहस्स भद्दा भारिया जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं से छण्णिए छागलिए चोत्थीए पुढवीए अणन्तरं उव्वट्टित्ता इहेव साहंजणीए सुभद्दस्स सत्थवाहस्स भद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तए णं तं दारगं अम्मापियरो जायमेत्तं चेव सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपुव्वेणं सारक्खेन्ति संगोवेन्ति संवड्ढेन्ति. जहा उज्झियए [जाव] "जम्हा णं अम्हं इमे दारए जायमेत्तए चेव सगडस्स हेट्ठा ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं" सेसं जहा उज्झियए । सुभद्दे लवणसमुद्दे कालगए, माया वि कालगया । से वि सयाओ गिहाओ निच्छूढे । तए णं से सगडे दारए सयाओ गिहाओ निच्छूढे समाणे सिंघाडग° [०] तहेव [जाव] सुदरिसणाए गणियाए सद्धिं संपलग्गे यावि होत्था ॥

तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ । २ सुदरिसणियं गणियं अब्भिन्तरियं ठावेइ । २ सुदरिसणाए गणियाए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे समाणे अन्नत्थ कत्थ वि सुइं वा [०] अलभमाणे अन्नया

कयाइ रहस्सियं सुदरिसणागेहं अणुप्पविसइ २। सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

इमं च णं सुसेणे अमच्चे ण्हाए [जाव] "विभूसिए मणुस्सवग्गुराए जेणेव सुदरिसणाए गणियाए गेहे तेणेव उवागच्छइ। २ सगडं दारयं सुदरिसणाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ। २ आसुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु सगडं दारयं पुरिसेहिं गिण्हावेइ। २ अट्ठि °[जाव]° महियं करेइ। २ अवओडयबन्धणं करेइ। २ जेणेव महचन्दे राया तेणेव उवागच्छइ। २ करयल° [जाव] एवं वयासी। "एवं खलु सामी, सगडे दारए मम अन्तेउरंसि अवरद्धे"। तए णं से महचन्दे राया सुसेणं अमच्चं एवं वयासी। "तुमं चेव णं, देवाणुप्पिया, सगडस्स दारगस्स दण्डं वत्तेहि" ॥

तए णं से सुसेणे अमच्चे महचन्देणं रन्ना अब्भणुन्नाए समाणे सगडं दारयं सुदरिसणं च गणियं एएणं विहाणेणं वज्झं आणवेइ। तं एवं खलु, गोयमा, सगडे दारए पुरा-पोराणाणं[०] पच्चणुभवमाणे विहरइ"।

§ 23. "सगडे णं, भन्ते, दारए कालगए कहिं गच्छिहिइ, कहिं उववज्जिहिइ?"।

"सगडे णं दारए, गोयमा, सत्तावन्नं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे एगं महं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता रायगिहे नयरे मातङ्गकुलंसि जुगलत्ताए पच्चायाहिइ। तए णं तस्स दारगस्स अम्मापियरो

निव्वत्तबारसाहस्स इमं एयारूवं गोण्णं नामधेज्जं करिस्सन्ति। 'जं होउ णं दारए सगडे नामेणं, होउ णं दारिया सुदरिसणा नामेणं"।

तए णं से सगडे दारए उम्मुक्कबालभावे जोव्वण°[०] भविस्सइ। तए णं सा सुदरिसणा वि दारिया उम्मुक्कबालभावा जोव्वणगमणुप्पत्ता रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ। तए णं से सगडे दारए सुदरिसणाए रूवेण य जोव्वणेण य लावण्णेण य मुच्छिए सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ। तए णं से सगडे दारए अन्नया सयमेव कूडग्गाहित्तं उवसंपज्जित्ताणं विहरिस्सइ। तए णं से सगडे दारए कूडग्गाहे भविस्सइ अहम्मिए [जाव] दुप्पडियाणन्दे। एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने। संसारो तहेव [जाव] पुढवीए। से णं तओ अणन्तरं उव्वट्टित्ता वाणारसीए नयरीए मच्छत्ताए उववज्जिहिइ। से णं तत्थ मच्छबन्धिएहिं वहिए तत्थेव वाणारसीए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। बोहि। बुद्धे [०] पव्वए [०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ॥

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। बहस्सइदत्ते ।

§ 24. "जइ णं भन्ते [०]"। पञ्चमस्स उक्खेवो।

एवं खलु, जम्बू–

तेणं कालेणं तेणं समएणं कोसम्बी नामं नयरी होत्था

रिद्धत्थिमिय°[०]। यहिं चन्दोयरणे उज्जाणे। सेयभद्दे जक्खे।

तत्थ णं कोसम्बीए नयरीए सयाणीए नामं राया होत्था महया° [०]। मियावई देवी। तस्स णं सयाणीयस्स पुत्ते मियादेवीए अत्तए उदायणे नामं कुमारे होत्था अहीण [०] जुवराया। तस्स णं उदायणस्स कुमारस्स पउमावई नामं देवी होत्था॥

तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिए होत्था रिउव्वेय° [०]। तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता नामं भारिया होत्था। तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताए अत्तए बहस्सइदत्ते नामं दारए होत्था अहीण° [०]॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [०]। समोसरणं। तेणं कालेणं तेणं समएणं भगवं गोयमे तहेव [जाव] रायमग्गमोगाढे तहेव पासइ हत्थी, आसे, पुरिसमज्झे पुरिसं। चिन्ता। तहेव पुच्छइ पुव्वभवं। भगवं वागरेइ। "एवं खलु, गोयमा–

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सव्वओभद्दे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे। तत्थ णं सव्वओभद्दे नयरे जियसत्तु राया। तस्स णं जियसत्तुस्स रन्नो महेसरदत्ते नामं पुरोहिए होत्था रिउव्वेय° [जाव]°आयव्वणकुसले यावि होत्था॥

तए णं से महेसरदत्ते पुरोहिए जियसत्तुस्स रन्नो रज्जबलविवद्धणअट्ठयाए कल्लाकल्लिं एगमेगं माहणदारयं एगमेगं खत्तियदारयं एगमेगं वइस्सदारयं एगमेगं सुद्ददारयं गिण्हावेइ। २ तेसिं जीवन्तयाणं चेव हियउण्डए गिण्हावेइ। २

जियसत्तुस्स रण्णो सन्तिहोमं करेइ। तए णं से महेसरदत्ते पुरोहिए अट्ठमीचोद्दसीसु दुवे माहणखत्तियवइस्ससुद्दे, चउण्हं मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स सोलस २। जाहे जाहे वि य णं जियसत्तू राया परबलेणं अभिजुज्जइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिए अट्ठसयं माहणदारगाणं अट्ठसयं खत्तियदारगाणं अट्ठसयं वइस्सदारगाणं अट्ठसयं सुद्ददारगाणं पुरिसे गिण्हावेइ। २ तेसिं जीवन्तगाणं चेव हिययउण्डी गिण्हावेइ। २ जियसत्तुस्स रण्णो सन्तिहोमं करेइ। तए णं से परबले खिप्पामेव विद्धंसिज्जइ वा पडिसेहिज्जइ वा ॥

§ 25. तए णं से महेसरदत्ते पुरोहिए एयकम्मे[०]सुबहुं पावकम्मं समज्जिणित्ता तीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा पञ्चमीए पुढवीए उक्कोसेणं सत्तरस-सागरोवमट्ठिइए नरए उववन्ने ॥

से णं तओ अणन्तरं उव्वट्टित्ता इहेव कोसम्बीए नयरीए सोमदत्तस्स पुरोहियस्स वसुदत्ताए भारियाए पुत्तत्ताए उववन्ने। तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबारसाहस्स इमं एयारूवं नामधेज्जं करेन्ति। "जम्हा णं अम्हं इमे दारए सोमदत्तस्स पुरोहियस्स पुत्ते वसुदत्ताए अत्तए, तम्हा णं होउ अम्हं दारए बहस्सइदत्ते नामेणं"। तए णं से बहस्सइदत्ते दारए पञ्चधाईपरिग्गहिए [जाव] परिवड्ढइ। तए णं से बहस्सइदत्ते उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते होत्था। से णं उदायणस्स कुमारस्स पियबालवयस्सए यावि होत्था सहजायए सहवड्ढियए सहपंसुकीलियए ॥

तए णं से सयाणीए राया अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से उदायणकुमारे बहूहिं राईसर° [जाव] °सत्थवाहप्पभिईहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे कन्दमाणे विलवमाणे सयाणीयस्स रन्नो महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ । २ बहूइं लोइयाइं मयकिच्चाइं करेइ । तए णं ते बहवे राईसर° [जाव] °सत्थवाह [०] उदायणं कुमारं महया रायाभिसेएणं अभिसिञ्चन्ति । तए णं से उदायणे कुमारे राया जाए महया [०] ।

तए णं से बहस्सइदत्ते दारए उदायणस्स रन्नो पुरोहियकम्मं करेमाणे सव्वट्ठाणेसु सव्वभूमियासु अन्तेउरे य दिन्नवियारे जाए यावि होत्था । तए णं से बहस्सइदत्ते पुरोहिए उदायणस्स रन्नो अन्तेउरंसि वेलासु य अवेलासु य काले य अकाले य राओ य विआले य पविसमाणे अन्नया कयाइ पउमावईए देवीए सद्धिं संपलग्गे यावि होत्था । पउमावईए देवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

इमं च णं उदायणे राया ण्हाए [जाव] °विभूसिए जेणेव पउमावई देवी तेणेव उवागच्छइ । २ बहस्सइदत्तं पुरोहियं पउमावईदेवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ । २ आसुरुत्ते [०] तिवलियं भिउडिं निडाले साहट्टु बहस्सइदत्तं पुरोहियं पुरिसेहिं गिण्हावेइ [जाव] एएणं विहाणेणं वज्झं आणाविए । एवं खलु गोयमा बहस्सइदत्ते पुरोहिए पुरापोराणाणं [जाव] विहरइ " ॥

" बहस्सइदत्ते णं, भन्ते, दारए इओ कालगए समाणे कहिं गच्छिहिइ कहिं उववज्जिहिइ ? " ॥

" गोयमा, बहस्सइदत्ते णं दारए पुरोहिए चोसट्ठिं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे

सूलियभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] संसारो तहेव [०] पुढवी। तओ हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ। से णं तत्थ वाउरिएहिं वहिए समाणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि पुत्तत्ताए [०]। बोहिं। सोहम्मे कप्पे। महाविदेहे वासे सिज्झिहिइ ॥ निक्खेवो ॥

६.

। नन्दिवद्धणे ।

§ 26. "जइ णं, भन्ते, [०]" छट्ठस्स उक्खेवो।
"एवं खलु, जम्बू-

तेणं कालेणं तेणं समएणं महुरा नामं नयरी होत्था। भण्डीरे उज्जाणे। सुदंसणे जक्खे। सिरिदामे राया। बन्धुसिरी भारिया। पुत्ते नन्दिवद्धणे कुमारे अहीण° [०] जुवराया।

तस्स सिरिदामस्स सुबन्धु नामं अमच्चे होत्था साम-दण्ड° [०]। तस्स णं सुबन्धुस्स अमच्चस्स बहुमित्तपुत्ते नामं दारए होत्था अहीण° [०]। तस्स णं सिरिदामस्स रन्नो चित्ते नामं अलंकारिए होत्था। सिरिदामस्स रन्नो चित्तं बहुविहं अलंकारियकम्मं करेमाणे सव्वट्ठाणेसु य सव्वभूमियासु य अन्तेउरे य दिन्नवियारे यावि होत्था ॥

तेणं कालेणं तेणं समएणं सामी समोसढे। परिसा निग्गया। राया निग्गओ [जाव] परिसा पडिगया ॥

तेणं कालेणं तेणं समएणं समणस्स जेट्ठे [जाव] राय-मग्गमोगाढे। तहेव हत्थी आसे पुरिसे[०]। तेसिं च णं

पुरिसाणं मज्झगयं एगं पुरिसं पासइ [जाव] नरनारीसंपरिवुडं । तए णं तं पुरिसं रायपुरिसा चच्चरंसि तत्तंसि अयोमयंसि समजोइभूयसीहासणंसि निवेसावेन्ति । तयाणन्तरं च णं पुरिसाणं मज्झगयं बहुविहं अयकलसेहिं तत्तेहिं समजोइभूएहिं अप्पेगइया तम्बभरिएहिं, अप्पेगइया तउयभरिएहिं, अप्पेगइया, सीसगभरिएहिं, अप्पेगइया कलकलभरिएहिं, अप्पेगइया खारतेल्लभरिएहिं महया २ रायाभिसेएणं अभिसिञ्चावेन्ति । तयाणन्तरं च णं तत्तं अयोमयं समजोइभूयं अयोमयसंडासएणं गहाय हारं पिणद्धन्ति । तयाणन्तरं च णं अद्धहारं [जाव] पट्टं मउडं। चिन्ता तहेव [जाव] वागरेइ, " एवं खलु, गोयमा--

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सीहपुरे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं सीहपुरे नयरे सीहरहे नामं राया होत्था । तस्स णं सीहरहस्स रन्नो दुज्जोहणे नामं चारगपालए होत्था अहम्मिए [जाव] दुप्पडियाणन्दे ।

तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयारूवे चारगभण्डे होत्था । बहवे अयकुण्डीओ अप्पेगइयाओ तम्बभरियाओ, अप्पेगइयाओ तउयभरियाओ, अप्पेगइयाओ सीसगभरियाओ, अप्पेगइयाओ कलकलभरियाओ अप्पेगइयाओ खारतेल्लभरियाओ, अगणिकायंसि अद्दहिया चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे उट्टियाओ अप्पेगइयाओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ, अप्पेगइयाओ गोमुत्तभरियाओ, अप्पेगइयाओ महिसमुत्तभरियाओ, अप्पेगइयाओ उट्टमुत्तभरियाओ, अप्पेगइयाओ

अयमुत्तभरियाओ, अप्पेगइयाओ एलमुत्तभरियाओ बहुपडिपुण्णाओ चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे हत्थन्दुयाण य पायन्दुयाण य हडीण य नियलाण य संकलाण य पुञ्जा निगरा य संनिक्खित्ता चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे वेणुलयाण य वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरासीण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे सिलाण य लउडाण य मोग्गराण य कणङ्गराण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे तन्ताण य वरत्ताण य वागरज्जूण य वालयसुत्तरज्जूण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे असिपत्ताण य करपत्ताण य खुरपत्ताण य कलम्बचीरपत्ताण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे लोहखीलाण य कडसक्कराण य चम्मपट्टाण य अल्लपट्टाण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे सूईण य डम्भणाण य कोट्टिल्लाण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालस्स बहवे सत्थाण य पिप्पलाण य कुहाडाण य नहच्छेयणाण य दब्भतिणाण य पुञ्जा निगरा चिट्ठन्ति॥

तए णं से दुज्जोहणे चारगपालए सीहरहस्स रन्नो बहवे चोरे य पारदारिए य गण्ठिभेए य रायावकारी य अणधारए य बालघायए य विस्सम्भघायए य जूयकरे य खण्डपट्टे य पुरिसेहिं गिण्हावेइ। २ उत्ताणए पाडेइ। २ लोहदण्डेणं मुहं विहाडेइ। २ अप्पेगइए तत्ततम्बं पज्जेइ, अप्पेगइए तउयं पज्जेइ, अप्पेगइए सीसगं पज्जेइ, अप्पेगइए कलकलं पज्जेइ,

अप्पेगइए खारतेल्लं पज्जेइ, अप्पेगइयाणं तेणं चेव अभिसेगगं करेइ। अप्पेगइए उत्ताणए पाडेइ, २ आसमुत्तं पज्जेइ, अप्पेगइए हत्थिमुत्तं पज्जेइ, [जाव] एलमुत्तं पज्जेइ। अप्पेगइए हेट्ठामुहे पाडेइ छडछडस्स वम्मावेइ, २ अप्पेगइए तेणं चेव ओवीलं दलयइ। अप्पेगइए हत्थण्डुयाइं बन्धावेइ, अप्पेगइए पायण्डुए बन्धावेइ, अप्पेगइए हडिबन्धणं करेइ, अप्पेगइए नियडबन्धणं करेइ, अप्पेगइए संकोडियमोडियं करेइ, अप्पेगइए संकलबन्धणं करेइ, अप्पेगइए हत्थच्छिन्नए करेइ, [जाव] सत्थोवाडियं करेइ, अप्पेगइए वेणुलयाहि य [जाव] वायरासीहि य हणावेइ। अप्पेगइए उत्ताणए कारवेइ। २ उरे सिलं दलावेइ, तओ लउडं छुहावेइ। २ पुरिसेहिं उक्कम्पावेइ, अप्पेगइए तन्तीहि य [जाव] सुत्तरज्जूहि य हत्थेसु पाएसु य बन्धावेइ, अगडंसि ओचूलयालगं पज्जेइ। अप्पेगइए असिपत्तेहि य [जाव] कलम्बचीरपत्तेहि य पच्छावेइ। २ खारतेल्लेणं अब्भिङ्गावेइ। अप्पेगइए निलाडेसु य अवदूसु य कोप्परेसु य जाणुसु य खलुएसु य लोहकीलए य कडसक्कराओ य दवावेइ, अलिए भञ्जावेइ। अप्पेगइए सूईओ य दम्भणाणि य हत्थङ्गुलियासु य पायङ्गुलियासु य कोट्टिल्लएहि आउडावेइ, २ भूमिं कण्डूयावेइ। अप्पेगइए सत्थेहि य [जाव] नहच्छेयणेहि य अङ्गं पच्छावेइ, दब्भेहि य कुसेहि य ओल्लवद्धेहि य वेढावेइ, २ आयवंसि दलयइ, २ सुक्के समाणे चडचडस्स उप्पाडेइ॥

तए णं से दुज्जोहणे चारगपालए एयकम्मे सुबहुं पाव कम्मं समज्जिणित्ता एगतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं वावीससागरोवमठिइएसु नेरइयत्ताए उववन्ने॥

§ 27. से णं तओ अणन्तरं उव्वट्टित्ता इहेव महुराए

स्सइ" त्ति कट्टु भीए जेणेव सिरिदामे राया तेणेव उवाग॰च्छइ । २ सिरिदामं रायं रहस्सियगं करयल॰[०] एवं वयासी, "एवं खलु सामी, नन्दिसेणे कुमारे रज्जे य [जाव] मुच्छिए इच्छइ तुब्भे जीवियाओ ववरोवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए" । तए णं से सिरिदामे राया चित्तस्स अलंकारियस्स एयमट्ठं सोच्चा निसम्म आसु॰रुत्त [जाव] साहट्टु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ ।२ एएणं विहाणेणं वज्झं आणवेइ । "तं एवं खलु, गोयमा, नन्दिसेणे [जाव] विहरइ" ॥

"नन्दिसेणे कुमारे इओ चुए कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" ॥

"गोयमा, नन्दिसेणे कुमारे सट्ठिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढ॰वीए [०], संसारो तहेव । तओ हत्थिणाउरे नयरे मच्छ॰त्ताए उववज्जिहिइ । से णं तत्थ मच्छिएहिं वहिए समाणे तत्थेव सेट्ठिकुले [०] । बोहिं [०] । सोहम्मे कप्पे [०] । महाविदेहे वासे सिज्झिहिइ, बुज्झिहिइ, मुच्चिहिइ, परिनिव्वाहिइ, सव्व-दुक्खाणं अन्तं करेहिइ ॥

॥ निक्खेवो ॥

७.

। उम्बरदत्ते ।

[सत्तमस्स उक्खेवो ॥]

§ 28. तेणं कालेणं तेणं समएणं पाडलसण्डे नयरे । वणसण्डे नामं उज्जाणे । उम्बरदत्ते जक्खे । तत्थ णं पाड-लसण्डे नयरे सिद्धत्थे राया । तत्थ णं पाडलसण्डे नयरे

सागरदत्ते सत्थवाहे होत्था अड्ढे [०]। गङ्गदत्ता भारिया। तस्स णं सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बरदत्ते नामं दारए होत्था अहीण° [जाव] पंचिन्दियसरीरे॥

तेणं कालेणं तेणं समएणं समणे भगवं [०] समोसरणं. [जाव] परिसा पडिगया॥

तेणं कालेणं तेणं समएणं भगवं गोयमे, तहेव जेणेव पाडलिसण्डे नयरे तेणेव उवागच्छइ। २ पाडलिसण्डं नयरं पुरच्छिमिल्लेणं दुवारेणं अणुप्पविसइ। २ तत्थ णं पासइ एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगन्दरियं अरिसिल्लं कासिल्लं सासिल्लं सोगिल्लं सूयमुहसूयहत्थं सडियपायङ्गुलियं सडियकण्णनासियं रसियाए य पूयएण य थिविथिविन्तवणमुहकिमिउत्तुयन्तपगलन्तपूयरुहिरं लालापगलन्तकण्णनासं अभिक्खणं २ पूयकवले य रुहिरकवले य किमियकवले य वममाणं कट्ठाइं कलुणाइं वीसराइं कूवमाणं मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डिखण्डवसणं खण्डमल्लखण्डघडहत्थगयं गेहे २ देहंबलियाए वित्तिं कप्पेमाणं पासइ। तया भगवं गोयमे उच्चनीय° [जाव] अडइ। २ अहापज्जत्तं ०] गेण्हइ। पाडलिसण्डाओ पडिनिक्खमइ। २ जेणेव समणे भगवं ०] भत्तपाणं पडिदंसेइ समणेणं अब्भणुन्नाए समाणे [जाव] बिलमिव पन्नगभूएणं अप्पाणेणं आहारमाहारेइ, संजमेणं तवसा अप्पाणं भावेमाणे विहरइ॥

तए णं से भगवं गोयमे दोच्चं पि छट्ठक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं [जाव] पाडलिसण्डं नयरं दाहिणिल्लेणं दुवारेणं अणुप्पविसइ, तं चेव पुरिसं पासइ कच्छुल्लं तहेव [जाव] संजमेणं तवसा [०] विहरइ॥

तए णं से गोयमे तच्चं पि छट्ठ° [०] तहेव [जाव] पच्चत्थिमिल्लेणं दुवारेणं अणुप्पविसमाणे तं चेव पुरिसं कच्छुल्लं [०] पासइ ॥

चोत्थं पि छट्ठ°[०] उत्तरेणं [०] इमेयारूवे अज्झत्थिए समुप्पन्ने, "अहो णं इमे पुरिसे पुरापोराणाणं [जाव] एवं वयासी । 'एवं खलु अहं, भन्ते छट्ठ° [जाव] रीयन्ते जेणेव पाडलसण्डे नयरे तेणेव उवागच्छामि । २ पाडल [०] पुरत्थिमिल्लेणं दुवारेणं पविट्ठे । तत्थ णं एगं पुरिसं पासामि कच्छुल्लं [जाव] कप्पेमाणं । तए अहं दोच्चछट्ठपारणगंसि दाहिणिल्लेणं दुवारेणं [०] तच्चछट्ठक्खमणगंसि पच्चत्थिमेणं, तहेव [०] । तए णं अहं चोत्थछट्ठ° [०] उत्तरदुवारेणं अणुप्पविसामि, तं चेव पुरिसं पासामि कच्छुल्लं [जाव] वित्तिं कप्पेमाणे विहरइ । चिन्ता मम "। पुव्वभवपुच्छा । [०] वागरेइ "एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे विजयपुरे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं विजयपुरे नयरे कणगरहे नामं राया होत्था । तस्स णं कणगरहस्स रन्नो धन्नन्तरी नामं वेज्जे होत्था अट्ठङ्गाउव्वेयपाढए, तं जहा कुमारभिच्चं सालागे सल्लहत्ते कायतिगिच्छा जंगोले भूयविज्जा रसायणे वाजीकरणे, सिवहत्थे सुहहत्थे लहुहत्थे॥

तए णं से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरहस्स रन्नो अन्तेउरे य अन्नेसिं च बहूणं राईसर [जाव] सत्थवाहाणं अन्नेसिं च बहूणं दुब्बलाण य गिलाणाण य वाहियाण य रोगियाण य अणाहाण य सणाहाण य समणाण य माहणाण य भिक्खगाण य करोडियाण य कप्पडियाण य आउराण य अप्पेगइयाणं मच्छमंसाइं उवदेसेइ, अप्पेगइयाणं कच्छपमंसाइं, अप्पेगइयाणं गोहामंसाइं, अप्पेगइयाणं

मगरसंठाई, अप्पेगइयाणं सुंसुमारसंठाई, अप्पेगइयाणं वय-संठाई, एव पल्लवसोत्थियपूसमाणवगमच्छंडगमगरंडगसंठाई, अप्पेगइयाणं लिलिमसंठाई, अप्पेगइयाणं पहूकलायकयोपकु-मुदमयूरसंठाई अन्नेहि य बहूणं अञ्झयणसयणसमासणाईणं संठाइं वयसेसेइ अपगत्ता वि य णं से पयत्तारी देउवे मंदि बहूहिं मच्छमयंमेहिं य [जाव मयूरसंठेहिं य अन्नेहिं य बहूहिं अञ्झयणसयणसमासणसंठेहिं य मोरंतेहि य ललियेहि य भंडिवगेहि य मुह च ६] मागाबमाणे विहाय-माणे विहरइ ॥

तय णं से पयत्तारी देउवे वयरवले •] सुयहं पावं कम्म समज्जिणित्ता बहोतिं वासमयाइं परमाउयं पालइत्ता कालमासे काले किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस-सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्नो ॥

तय णं सा मद्दचा आग्गिसा आवलिय [illegible] वासि दासया, तया नाम दारए [illegible] तय णं नीये [illegible]

कमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाइं देन्ति समुल्लावए सुमहुरे पुणो पुणो मञ्जुलप्पभणिए। अहं णं अधन्ना अपुण्णा अकयपुण्णा एत्तो एगमवि न पत्ता। तं सेयं खलु मम कल्लं [जाव] जलन्ते सागरदत्तं सत्थवाहं आपुच्छित्ता सुबहुं पुप्फवत्थगन्धमल्लालंकारं गहाय बहुमित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं सद्धिं पाडलसण्डाओ नयराओ पडिनिक्खमित्ता बहिया जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवागच्छित्तए। तत्थ णं उम्बरदत्तस्स जक्खस्स महरिहं पुप्फच्चणं करित्ता जन्नुपायवडियाए ओवाइत्तए. 'जइ णं अहं, देवाणुप्पिया, दारगं वा दारियं वा पयामि, तो णं अहं तुब्भं जायं च दायं च भायं च अक्खयनिहिं च अणुवड्ढइस्सामि' त्ति कट्टु ओवाइयं ओवाइणित्तए"। एवं संपेहेइ, २ कल्लं [जाव] जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ। २ सागरदत्तं सत्थवाहं एवं वयासी, 'एवं खलु अहं, देवाणुप्पिया, तुब्भेहिं सद्धिं [जाव] न पत्ता। तं इच्छामि णं, देवाणुप्पिया, तुब्भेहिं अब्भणुन्नाया [जाव] ओवाइणित्तए" ॥ तए णं से सागरदत्ते गङ्गदत्तं भारियं एवं वयासी, "ममं पि णं, देवाणुप्पिए, एस चेव मणोरहे, कहं तुमं दारगं दारियं वा पयाइज्जसि"। गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

तए णं सा गङ्गदत्ता भारिया सागरदत्तसत्थवाहेणं एयमट्ठं अब्भणुन्नाया समाणी सुबहुं पुप्फ° [जाव] महिलाहिं सद्धिं सयाओ गिहाओ पडिनिक्खमइ। २ पाडलसण्डं नयरं मज्झंमज्झेणं निग्गच्छइ। २ जेणेव पुक्खरिणी तेणेव उवागच्छइ। २ पुक्खरिणीए तीरे सुबहुं पुप्फवत्थगन्धमल्लालं-

कायं पवसेइ. ४ पुत्ताणि वि ओसादेइ. ५ उस्सासयं करेइ, ६ करणी[ह] करेमाणी भगवया सम्भवेणपुरमोसामावियसा पडि-पत्तलिय्या पुरस्थिमाभो पडिभूमाए,^० णं पुन्ध [०] विगए. ४ देवेणं तादमप्पभावेण तेष्पवसाए भगवओवेदि देवेण उवास-मयाए ५ सावगप्पभावेण उदयाशया आणग कामं करेइ, ६ ओसादेणं पराहुराए सावगवयं भवस्सोपासणोदेदे पवदाए, ६ समणोवासए सपुत्ताणं ५ पत्तए ० पादपुत्ते ओसादेइ. ६ देवाए कम्माई दोनइ ९ मुदेइ पुत्तउप्पत्ते सत्ताइवासे सम्मडियवसे मुत्तग्गाइ करेइ ० धुय इटर ५ अनुपालय-क्विया एव पयए ^ अड ए आर ईवाणुप्पिया हाणी ताक-रियं वा मसोवि मा णं [० जाव] बाताहयाए । ६ ज्ञायेव ईसिर पावभूता भावेव विसि पडिगया ॥

तए णं से समणोवासए ईसरे ताओ आसवाओ समणाणं सरभिडिवा एतेय जम्बूदीवे दीवे पाडलसंडे नयरे गाहावइत्ताए अभिसाय दुत्तिविहि पुत्तताय उववन्ने । तए णं संगे गाह-वताए अभिसाय तिण्हं मासाणं बहुपडिपुण्णाणं अद्धमेदारके दोहले पाउब्भूए । " धन्नाओ णं ताओ [जाव]"कत्ले, जाओ णं विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, ९ बहूहिं [जाव] परिवुडाओ तं विउलं असणं पाणं खाइमं साइमं सुरं च [५] पुप्फ" [जाव, गहाय पाडलसंडे नयरं मज्झंमज्झेणं पडिनिक्खमन्ति. ० जेणेव पुक्खरिणी तेणेव उवागच्छन्ति. २ ओगाहेन्ति, ० ण्हाया [जाव]"पायच्छित्ताओ तं विउलं असणं [४] बहूहिं मित्तणाइ" [जाव] सद्धिं आसा-एन्ति, २ दोहलं विणेन्ति "। एवं संपेहेइ, २ कल्लं [जाव] जलन्ते जेणेव गागदत्ते सत्थवाहे तेणेव उवागच्छइ । २ सागरदत्तं सत्थवाहं एवं वयासी, " धन्नाओ णं ताओ [जाव]

विणेन्ति, तं इच्छामि णं [जाव] विणित्तए" । तए णं से सागरदत्ते सत्थवाहे गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

तए णं सा गङ्गदत्ता सागरदत्तेणं सत्थवाहेणं अब्भणुन्नाया समाणी विउलं असण [४] उवक्खडावेइ । २ तं विउलं असणं [४] सुरं च [६] सुबहुं पुप्फ° [०] परिगिण्हावेइ । २ बहूहिं [जाव] ण्हाया कयबलिकम्मा जेणेव उम्बरदत्तस्स जक्खाययणे [जाव] धुवं डहेइ, जेणेव पुक्खरिणी तेणेव उवागच्छइ । तए णं ताओ मित्त° [जाव] महिलाओ गङ्गदत्तं सत्थवाहिं सव्वालंकारविभूसियं करेन्ति । तए णं सा गङ्गदत्ता भारिया ताहिं मित्तनाईहिं अन्नाहिं बहूहिं नगरमहिलाहिं सद्धिं तं विउलं असणं [४] सुरं च [६] दोहलं विणेइ । २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । सा गङ्गदत्ता सत्थवाही पसत्थदोहला तं गब्भं सुहंसुहेणं परिवहइ । तए णं सा गङ्गदत्ता भारिया नवण्हं मासाणं बहुपडिपुण्णाणं [जाव] पयाया । ठिइवडिया [जाव] "जम्हा णं इमे दारए उम्बरदत्तस्स जक्खस्स ओवाइयलद्धए, तं होउ णं [०] दारए उम्बरदत्ते नामेणं" । तए णं से उम्बरदत्ते पञ्चधाईपरिग्गहिए [०] परिवड्ढइ ॥

तए ण से सागरदत्ते सत्थवाहे जहा विजयमित्ते [जाव] कालमासे कालं किच्चा, गङ्गदत्ता वि [०] । उम्बरदत्ते निच्छूढे जहा उज्झियए । तए णं तस्स उम्बरदत्तस्स दारगस्स अन्नया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायङ्का पाउब्भूया । तं जहा–सासे कासे [जाव] कोढे । तए णं से उम्बरदत्ते दारए सोलसहिं रोगायङ्केहिं अभिभूए समाणे सडियहत्थं [जाव] विहरइ । "एवं खलु, गोयमा, उम्बरदत्ते पुरापोराणाण [जाव] पच्चणुभवमाणे विहरइ" ॥

" से णं उम्बरदत्ते कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, उम्बरदत्ते दारए बावत्तरिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवी । तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोट्ठियवहिए तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि उववज्जिहिइ । बोहिं [॰] सोहम्मे कप्पे ॰] महाविदेहे वासे सिज्झिहिइ ॥

॥ निक्खेवो ॥

८

। सोरियदत्ते ।

[अट्ठमस्स उक्खेवो ॥]

§ २९ तेणं कालेणं तेणं समएणं सोरियपुरं नयरं । सोरियवडिंसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते राया । तस्स णं सोरियपुरस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं एगे मच्छन्धवाडए होत्था । तत्थ णं समुद्ददत्ते नामं मच्छन्धे परिवसइ अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं समुद्ददत्तस्स समुद्ददत्ता नामं भारिया होत्था अहीण [॰] पञ्चिन्दियसरीरा । तस्स णं समुद्ददत्तस्स पुत्ते समुद्द[दत्ता]ए भारियाए अत्तए सोरियदत्ते नामं दारए होत्था अहीण ॰] ॥

तेणं कालेणं तेणं समएणं सामी समोसढे जाव परिसा पडिगया ।

तेणं कालेणं तेणं समएणं जेट्ठे सीसे [जाव] सोरिय-

पुरे नयरे उच्चनीयमज्झिमाइं कुलाइं [०] अहापज्जत्तं समुदाणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ। २ तस्स मच्छन्धपाडगस्स अदूरसामन्तेणं वीईवयमाणे महइमहालियाए मणुस्सपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं भुक्खं निम्मंसं अट्ठिचम्मावणद्धं किडिकिडियाभूयं नीलसाडगनियत्थं मच्छकण्टएणं गलए अणुलग्गेणं कट्ठाइं कलुणाइं विस्सराइं कूवेमाणं अभिक्खणं २ पूयकवले य रुहिरकवले य किमिकवले य वम्ममाणं पासइ। २ इमे अज्झत्थिए [५ समुप्पज्जित्था। २] पुरापोराणाणं [जाव] विहरइ।" एवं संपेहेइ। २ जेणेव समणे भगवं [जाव] पुव्वभवपुच्छा [जाव] वागरणं। "एवं खलु गोयमा-

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे नन्दिपुरे नामं नयरे होत्था। मित्ते राया। तस्स णं मित्तस्स रन्नो सिरीए नामं महाणसिए होत्था, अहम्मिए [जाव] दुप्पडियाणन्दे॥

तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लिं बहवे सण्हमच्छा य [जाव पडागाइपडागे य, अए य [जाव] महिसे य, तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति। २ सिरीयस्स महाणसियस्स उवणेन्ति. अन्ने य से बहवे तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति, अन्न य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य [जाव] मऊरे य जीवियाओ चेव निप्पक्खेन्ति। २ सिरीयस्स महाणसियस्स उवणेन्ति। तए णं से सिरीए महाणसिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइं करेइ, तं जहा, सण्हखण्डियाणि य वट्टक्खण्डियाणि य

दीहवट्टियाणि य रहस्सवट्टियाणि य हिमपक्काणि य जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य हेरंगाणि य महिट्ठाणि य [illegible] आमलरसियाणि य मुद्दियारसियाणि य कविट्ठरसियाणि य दालिमरसियाणि य मच्छरसियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य एणेज्जरसे य तित्तिररसे य [जाव] मयूररसे य अन्नं च विउलं हरियसागं उवक्खडावेन्ति। २ मित्तस्स रन्नो भोयणमण्डवंसि भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरिए महाणसिए तेसिं च बहूहिं जलयरथलयरखहयरमंसेहिं य रसिएहि य हरियसागेहि [illegible] सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे [४] विहरइ। तए णं सिरिए महाणसिए एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता तेत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उववन्ने॥

तए णं सा समुद्ददत्ता भारिया निन्दू यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति। जहा गङ्गदत्ताए चिन्ता, आपुच्छणा, ओवाइयं, दोहला, [जाव] दारगं पयाया, [जाव] 'जम्हा णं अम्हं इमे दारए सोरियस्स जक्खस्स ओवाइयलद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेणं'। तए णं से सोरियदत्ते दारए पञ्चधाई° [जाव] उम्मुक्कबालभावे विण्णयपरिणयमेत्ते जोव्वण° [०] होत्था॥

तए णं से समुद्ददत्ते अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से सोरियदत्ते बहूहिं मित्तनाइ° [०] रोयमाणे समुद्ददत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगत्तं उवसंप-

ज्जित्ताणं विहरइ । तए णं से सोरियदत्ते दारए मच्छन्धे जाए अहम्मिए [जाव] दुप्पडियाणन्दे ॥

तए णं तस्स सोरियदत्तमच्छन्धस्स बहवे पुरिसा दिन्नभइ° [०] एगट्ठियाहिं जउणामहानइं ओगाहेन्ति । २ बहूहिं दहगालणाहि य दहमलणेहि य दहमहणेहि य दहवहणेहि य दहपवहणेहि य अयंपुलेहि य पञ्चपुलेहि य मच्छन्धलेहि य मच्छपुच्छेहि य जम्भाहि य तिसिराहि य भिसिराहि य घिसराहि य विसिराहि य हिल्लिरीहि य झिल्लिरीहि य जालेहि य गलेहि य कुडपासेहि य वक्कबन्धेहि य सुत्तबन्धणेहि य वालबन्धणेहि य बहवे सण्हमच्छे [जाव] पडागाइपडागे य गिण्हन्ति, एगट्ठियाओ भरेन्ति, कुलं गाहेन्ति, मच्छखलए करेन्ति, आयवंसि दलयन्ति । अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलिएहि य भज्जिएहि य रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से सोरियदत्ते बहूहिं सण्हमच्छेहि य [जाव] पडगाइपडागेहि य सोल्लेहि य भज्जिएहि य तलिएहि य सुरं च (६] आसाएमाणे [४] विहरइ ॥

तए णं तस्स सोरियदत्तस्स मच्छन्धस्स अन्नया कयाइ ते मच्छसोल्ले य तलिए य भज्जिए य आहारेमाणस्स मच्छकण्टए गलए लग्गे यावि होत्था । तए णं से सोरियदत्तमच्छन्धे महयाए वेयणाए अभिभूए समाणे कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी· "गच्छह णं तुम्हे, देवाणुप्पिया, सोरियपुरे नयरे सिंघाडग°[जाव]° पहेसु य महया २ सद्देणं उग्घोसेमाणा एवं वयह 'एवं खलु, देवाणुप्पिया, सोरियदत्तस्स मच्छकण्टए गले लग्गे । तं जो णं इच्छइ वेज्जो वा

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। देवदत्ता ।

[नवमस्स उक्खेवो ॥]

§ 30 तेणं कालेणं तेणं समएणं रोहीडए नामं नयरे होत्था रिद्ध° [०] पुढविवडिंसए उज्जाणे । धरणो जक्खो । वेसमणदत्तो राया । सिरी देवी । पूसनन्दी कुमारे जुवराया ॥

तत्थ णं रोहीडए नयरे दत्ते नामं गाहावई परिवसइ अड्ढे [०] । कण्हसिरी भारिया । तस्स णं दत्तस्स धूया कण्हसिरीए अत्तया देवदत्ता नामं दारिया होत्था अहीण° [जाव] उक्किट्ठा उक्किट्ठसरीरा ॥

तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिसा निग्गया । तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी छट्ठक्खमण° [०] तहेव [जाव] रायमग्गमोगाढे हत्थी आसे पुरिसे पासइ । तेसिं पुरिसाणं मज्झगयं पासइ एगं इत्थियं अवओडयबन्धणं उक्कित्तकण्णनासं [जाव] सूले भिज्जमाणं पासइ । २ इमे अज्झत्थिए [०] तहेव निग्गए [जाव] एवं वयासी "एसा णं, भन्ते, इत्थिया पुव्वभवे का आसी?"

"एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे भारहे वासे सुपइट्ठे नामं नयरे होत्था रिद्ध° [०] । महासेणे राया । तस्स णं महासेणस्स रन्नो धारिणीपामोक्खाणं देवीसहस्सं ओरोहे यावि होत्था । तस्स णं महासेणस्स रन्नो पुत्ते धारिणीए देवीए अत्तए सीहसेणे नामं कुमारे होत्था अहीण° [०] जुवराया ॥

तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया

तए णं से सीहसेणे राया इमीसे कहाए लद्धट्ठे समाणे जेणेव कोवघरए, जेणेव सामा देवी, तेणेव उवागच्छइ। २ सामं देविं ओहय° [जाव] पासइ, २ एवं वयासी, "किं णं देवाणुप्पिए, ओहय° [जाव] झियासि ?" ॥ तए णं सा सामा देवी सीहसेणेणं रन्ना एवं वुत्ता समाणी उप्फेणउप्फेणियं सीहसेणं रायं एवं वयासी, "एवं खलु, सामी, मम एगूणपञ्चसवत्तीसयाणं एगूणपञ्चमाइसयाणं इमीसे कहाए लद्धट्ठाणं समाणाणं [०] अन्नमन्नं सद्दावेन्ति, २ एवं वयासी, 'एवं खलु सीहसेणे राया सामाए देवीए उवरिं मुच्छिए अम्हं धूयाओ नो आढाइ [०]' [जाव] अन्तराणि य छिद्दाणि पडिजागरमाणीओ विहरन्ति। तं न नज्जइ ०]। भीया [जाव] झियामि" ॥

तए णं से सीहसेणे सामं देविं एवं वयासी, "मा णं तुमं, देवाणुप्पिए, ओहय° [जाव] झियाहि। अहं णं तहा जत्तिहामि जहा णं तव नत्थि कत्तो वि सरीरस्स आबाहे पबाहे वा भविस्सइ" त्ति कट्टु ताहिं इट्ठाहिं [६] समासासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं तुब्भे, देवाणुप्पिया, सुपइट्ठस्स नयरस्स बहिया एगं महं कूडागारसालं करेह अणेगक्खम्भसयसंनिविट्ठं पासादीयं [४], ममं एयमाणत्तियं पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा करयल° [जाव] पडिसुणेन्ति, २ सुपइट्ठनयरस्स बहिया पच्चत्थिमे दिसीविभाए एगं महं कूडागारसालं [जाव] करेन्ति अणेगक्खम्भ°[०] पासादीयं [४] जेणेव सीहसेणे राया तेणेव उवागच्छन्ति, २ तमाणत्तियं पच्चप्पिणन्ति ॥

तए णं से सीहसेणे राया अन्नया कयाइ एगूणगाणं पंचण्हं देवीसयाणं एगूणाइं पंचमाइसयाइं आमंतेइ। तए णं तासिं एगूणगदेवीसयाणं एगूणपंचमाइसयाइं सीहसेणेणं रन्ना आमंतियाइं समाणाइं सव्वालंकारविभूसियाइं जहा-विभवेणं जेणेव सुपइट्ठे नयरे जेणेव सीहसेणे राया तेणेव उवागच्छंति। तए णं से सीहसेणे राया एगूणगदेवी-सयाणं एगूणगाइं पंचमाइसयाइं कूडागारसालं आवासं दलयइ॥

तए णं से सीहसेणे राया कोडुंबियपुरिसे सद्दावेइ, २ त्ता एवं वयासी, ' गच्छह णं तुब्भे, देवाणुप्पिया विउलं असणं [४] उवणेह सुबहुं पुप्फवत्थगंधमल्लालंकारं च कूडागारसालं साहरह य। तए णं ते कोडुंबियपुरिसा तहेव [जाव] साहरंति। तए णं तासिं एगूणगाणं पंचण्हं देवीसयाणं एगूणगपंचमाइसयाइं सव्वालंकारविभूसियाइं करेंति, २ तं विउलं असणं ४] सुरं च [६] आसाएमाणाइं गंधव्वेहि य नाडएहि य उवगिज्जमाणाइं २ विहरंति॥

तए णं से सीहसेणे राया अद्धरत्तकालसमयंसि बहूहिं पुरिसेहिं सद्धिं संपरिवुडे जेणेव कूडागारसाला तेणेव उवागच्छइ, २ कूडागारसालाए दुवाराइं पिहेइ, २ कूडागारसालाए सव्वओ समंता अगणिकायं दलयइ। तए णं तासिं एगूणगाणं पंचण्हं देवीसयाणं एगूणगाइं पंच माइसयाइं सीहसेणेणं रन्ना आलीवियाइं समाणाइं रोयमाणाइं [३] अत्ताणाइं असरणाइं कालधम्मुणा संजुत्ताइं॥

तए णं से सीहसेणे राया एयकम्मे [४] सुबहुं पाव-कम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता

कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस-सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने । से णं तओ अणन्तरं उव्वट्टित्ता इहेव रोहीडए नयरे दत्तस्स सत्थवाहस्स कण्हसिरीए भारियाए कुच्छिंसि दारियत्ताए उववन्ने । तए णं सा कण्हसिरी नवण्हं मासाणं [जाव] दारियं पयाया सुउमाल° [°] सुरूवा । तए णं तीसे दारियाए अम्मापियरो निव्वत्तबारसाहियाए विउलं असणं [४] [जाव] मित्तनाइ° [°] नामधेज्जं करेन्ति [°], '[°] तं होउ णं दारिया देवदत्ता नामेणं ।' तए णं सा देवदत्ता दारिया पञ्चधाईपरिग्गहिया [जाव] परिवड्ढइ ॥

तए णं सा देवदत्ता दारिया उम्मुक्कबालभावा जोव्वणेण रूवेण लावण्णेण य [जाव] अईव उक्किट्ठा उक्किट्ठसरीरा जाया यावि होत्था । तए णं सा देवदत्ता दारिया अन्नया कयाइ ण्हाया [जाव] °विभूसिया बहूहिं खुज्जाहिं [जाव]° परिक्खित्ता उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणी विहरइ ॥

इमं च णं वेसमणदत्ते राया ण्हाए [जाव] °विभूसिए आसं दुरूहित्ता बहूहिं पुरिसेहिं सद्धिं संपरिवुडे आसवाहणियाए निज्जायमाणे दत्तस्स गाहावइस्स गिहस्स अदूरसामन्तेणं वीइवयइ । तए णं से वेसमणे राया [जाव] वीइवयमाणे देवदत्तं दारियं उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणिं पासइ । देवदत्ताए दारियाए जोव्वणेण य लावण्णेण य [जाव] विम्हिए कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी ॥

"कस्स णं, देवाणुप्पिया, एसा दारिया, किं वा नामधेज्जेणं ?" ॥

ते ठाणिज्जपुरिसे विउलेणं पुप्फवत्थगन्धमल्लालंकारेणं सक्कारेइ, २ पडिविसज्जेइ । तए णं ते ठाणिज्जपुरिसा जेणेव वेसमणे राया तेणेव उवागच्छन्ति, २ वेसमणस्स रन्नो एयमट्ठं निवेदेन्ति ॥

तए णं से दत्ते गाहावई अन्नया कयाइ सोभणंसि तिहिकरणदिवसनक्खत्तमुहुत्तंसि विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ° [०] आमन्तेइ, ण्हाए [जाव] °पायच्छित्ते सुहासणवरगए तेणं मित्त° [०] सद्धिं संपरिवुडे तं विउलं असणं [४] आसाएमाणे विहरइ । जिमियभुत्तुत्तरागए [०] आयन्ते [३] तं मित्तनाइनियग° [०] विउलगन्धपुप्फ°[जाव] °अलंकारेणं सक्कारेइ, २ देवदत्तं दारियं ण्हायं [जाव] विभूसियसरीरं पुरिससहस्सवाहिणीयं सीयं दुरुहेइ, २ सुबहुमित्त° [जाव] सद्धिं संपरिवुडे सव्विड्ढीए [जाव] °नाइयरवेणं रोहीडयं नयरं मज्झंमज्झेणं जेणेव वेसमणरन्नो गिहे जेणेव वेसमणे राया तेणेव उवागच्छइ, २ करयल° [जाव] वद्धावेइ, २ वेसमणस्स रन्नो देवदत्तं दारियं उवणेइ ॥

तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं पासइ, २ हट्ठतुट्ठ° [०] विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ° [०] आमन्तेइ [जाव] सक्कारेइ, २ पूसनन्दिकुमारं देवदत्तं च दारियं पट्टयं दुरुहेइ, २ सेयापीएहिं कलसेहिं मज्जावेइ, २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ, २ पूसनन्दि कुमारं देवदत्ताए दारियाए पाणि गिण्हावेइ । तए णं से वेसमणे राया पूसनन्दिकुमारस्स देवदत्तं दारियं सव्विड्ढीए [जाव] °रवेणं महया इड्ढीसक्कारसमुदएणं पाणिग्गहणं कारेइ, २ देवदत्ताए दारियाए अम्मापियरो मित्त°

[जाव] "पवरेणं च विउलेणं असण° [०] वत्थगन्धमल्लालंकारेण य सक्कारेइ संमाणेइ [जाव] पडिविसज्जेइ । तए णं से पूसनन्दी कुमारे देवदत्ताए सद्धिं उप्पिं पासाय° [०] फुट्टमाणेहिं मुइङ्गमत्थएहिं बत्तीसइबद्ध° [०] उवगिज्जमाणे [जाव] विहरइ ॥

तए णं से वेसमणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते । नीहरणं । [जाव] राया जाए ॥

तए णं से पूसनन्दी राया सिरीए देवीए मायाभत्तए यावि होत्था । कल्लाकल्लिं जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए पायवडणं करेइ, २ सयपागसहस्सपागेहिं तेल्लेहिं अब्भिङ्गावेइ अट्ठिसुहाए मंससुहाए तयासुहाए रोमसुहाए । चउव्विहाए संवाहणाए संवाहावेइ, २ सुरभिणा गन्धवट्टएणं उव्वट्टावेइ, २ तिहिं उदएहिं मज्जावेइ, तं जहा, उसिणोदएणं सीओदएणं गन्धोदएणं, २ विउलं असणं भोयावेइ, २ सिरीए देवीए ण्हायाए [जाव] "पायच्छित्ताए जिमियभुत्तुत्तरागयाए तए णं पच्छा ण्हाइ वा भुञ्जइ वा, उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए इमेयारूवे अज्झत्थिए [५] समुप्पन्ने, ' एवं खलु पूसनन्दी राया सिरीए देवीए माइभत्ते [जाव] विहरइ । तं एएणं वक्खेवेणं नो संचाएमि अहं पूसनन्दिणा रन्ना सद्धिं उरालाइं [०] भुञ्जमाणी विहरित्तए । तं सेयं खलु मम सिरिं देविं अग्गिपओगेण वा विसप्पओगेण वा मन्तप्पओगेण वा जीवियाओ ववरोवित्तए। २ पूसनन्दिणा रन्ना सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणीए विहरित्तए " । एवं संपेहेइ । २ सिरीए देवीए अन्तराणि य [३] पडिजागरमाणी विहरइ ॥

तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विरहियसयणिज्जंसि सुहपसुत्ता जाया यावि होत्था। इमं च णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ। २ मज्जाइयं विरहियसयणिज्जंसि सुहपसुत्तं पासइ, २ दिसालोयं करेइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ लोहदण्डं परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकिंसुयसमाणं संडासएणं गहाय जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए अवाणंसि पक्खिवइ। तए णं सा सिरी देवी महया महया सद्देणं आरसित्ता कालधम्मुणा संजुत्ता॥

तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसद्दं सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ देवदत्तं देविं तओ अवक्कममाणिं पासन्ति। २ जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ सिरिं देविं निप्पाणं निच्चेट्ठं जीवियविप्पजढं पासन्ति। २ हा हा अहो अकज्जमिति कट्टु रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी राया तेणेव उवागच्छन्ति। २ पूसनन्दिं रायं एवं वयासी, "एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले चेव जीवियाओ ववरोविया।" तए णं से पूसनन्दी राया तासिं दासचेडीणं अन्तिए एयमट्ठं सोच्चा निसम्म महया माइसोएणं अप्फुन्ने समाणे परसुनियत्ते विव चम्पगवरपायवे धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिए॥

तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे वीसत्थे समाणे बहूहिं राईसर°[जाव]°सत्थवाहेहिं मित्त°[जाव]° परियणेण सद्धिं रोयमाणे [३] सिरीए देवीए महया इड्ढीए

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

फलुणाइं विसराइं कुवमाणं पासइ । [०] चिन्ता तहेव।[1] [जाव] एवं वयासी, "सा णं, भन्ते इत्थिया पुव्वभवे के आसी ? " ।

वागरणं । "एवं खलु गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नामं नयरे होत्था । तत्थ णं इन्ददत्ते राया। पुढवोसिरी नामं गणिया होत्था । [वण्णओ] । तए णं सा पुढवोसिरी गणिया इन्दपुरे नयरे बहवे राईसर° [जाव] °प्पभिईओ बहूहिं चुण्णप्पओगेहि य [जाव] अभिओगेत्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरइ ॥

तए णं सा पुढवोसिरी गणिया एयकम्मा [४] सुबहुं [०] समज्जिणित्ता पणतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं [०] नेरइयत्ताए उववन्ना । सा णं तओ अणन्तरं उव्वट्टित्ता इहेव वद्धमाणपुरे नयरे धणदेवस्स सत्थवाहस्स पियङ्गुभारियाए कुच्छिंसि दारियत्ताए उववन्ना । तए णं सा पियङ्गुभारिया नवण्हं मासाणं [०] दारियं पयाया । नामं अञ्जुसिरी । सेसं जहा देवदत्ताए ॥

तए णं से विजए राया आसवाह° [०] जहा वेसमणदत्ते तहा, अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ, जहा तेयली, [जाव] अञ्जूए भारियाए सद्धिं उप्पिं [जाव] विहरइ ॥

तए णं तीसे अञ्जूए देवीए अन्नया कयाइ जोणिसूले पाउब्भूए यावि होत्था।तए णं से विजए राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं, देवाणुप्पिया, वद्धमाणपुरे नयरे सिंघाडग° [जाव] एवं वयह, "एवं खलु,

देवाणुप्पिया, विजयस्स रन्नो अञ्जूए देवीए जोणिसूले पाउब्भूए । जो णं इत्थ वेज्जो वा [६] " [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा वा [६] इमं एयारूवं सोच्चा निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति । २ उप्पत्तियाहि [४] परिणामेमाणा इच्छन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, नो संचाएन्ति उवसामित्तए । तए णं ते बहवे वेज्जा य [६] जाहे नो संचाएन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । तए णं सा अञ्जू देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मंसा कट्ठाइं कलुणाइं विसराइं विलवइ । एवं खलु, गोयमा, अञ्जू देवी पुरापोराणाणं [जाव] विहरइ " ॥

" अञ्जू णं, भन्ते, देवी इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, अञ्जू णं देवी नवइं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ । एवं संसारो जहा पढमे तहा नेयव्वं [जाव] वणस्सइ० [७] । सा णं तओ अणन्तरं उव्वट्टित्ता सव्वओभद्दे नयरे मयूरत्ताए पच्चायाहिइ । से णं तत्थ साउणिएहि वहिए समाणे तत्थेव सव्वओभद्दे नयरे सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं [०] केवलं बोहिं बुज्झिहिइ । पव्वज्जा । सोहम्मे ॥ "

" से णं ताओ देवलोगाओ आउक्खएणं कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

"गोयमा महाविदेहे वासे [जाव] सिज्झिहिइ [जाव] अन्तं काहिइ।

एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं दुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" ॥

"सेवं, भन्ते, सेवं, भन्ते" ॥

॥ पढमो सुयक्खन्धो समत्तो ॥

। सुहविवागे नाम बीओ सुयक्खन्धो ।

१.

। सुबाहू ।

तेणं कालेणं तेणं समएणं रायगिहे नयरे। गुणसिलए चेइए। सुहम्मे समोसढे। जम्बू [जाव] पज्जुवासमाणे एवं वयासी: "जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं अयमट्ठे पन्नत्ते, सुहविवागाणं, भन्ते, समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं से सुहम्मे अणगारे जम्बूं अणगारं एवं वयासी: "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता। तं जहा:

सुबाहू भद्दनन्दी य सुजाए य सुवासवे।
तहेव जिणदासे य धणवई य महब्बले।
भद्दनन्दी महच्चन्दे वरदत्ते तहेव य" ॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, अज्झयणस्स सुहविवागाणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं से सुहम्मे अणगारे जम्बूं अणगारं एवं वयासी,

॥ एवं खलु, जम्बू—

तेणं कालेणं तेणं समएणं हत्थिसीसे नामं नयरे होत्था रिद्ध° [०]। तत्थ णं हत्थिसीसस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं पुप्फकरण्डए नामं उज्जाणे होत्था सव्वोउय° [०]। तत्थ णं कयवणमालपियस्स जक्खस्स जक्खाययणे होत्था दिव्वे [०]। तत्थ णं हत्थिसीसे नयरे अदीणसत्तू नामं राया होत्था महया° [०]। तस्स णं अदीणसत्तुस्स रन्नो धारिणीपामोक्खा देवीसहस्सं ओरोहे यावि होत्था ॥

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा भाणियव्वं [जाव] सुबाहुकुमारे। अलंभोगसमत्थं वा जाणन्ति, २ अम्मापियरो पञ्च पासायवडिंसगसयाइं कारवेन्ति अब्भुग्गय° [०] भवणं, एवं जहा महाबलस्स रन्नो नवरं पुप्फचूलापामोक्खाणं पञ्चण्हं रायवरकन्नगसयाणं एगदिवसेणं पाणिं गिण्हावेन्ति। तहेव पञ्चसइओ दाओ, [जाव] उप्पिं पासायवरगए फुट्टमाणेहिं [जाव] विहरइ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। अदीणसत्तू, जहा कूणिओ निग्गओ। सुबाहू वि जहा जमाली तहा रहेणं निग्गए, [जाव] धम्मो कहिओ। रायपरिसा गया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ [०] अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ उट्ठाए उट्ठेइ, [जाव] एवं वयासी, "सद्दहामि णं, भन्ते, निग्गन्थं पावयणं। जहा णं देवाणुप्पियाणं अन्तिए बहवे राईसर° [जाव] अहं णं देवा-

[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] ।

[illegible], [illegible] [illegible] करोतु ॥

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] [illegible] [illegible] ।

[illegible] ।

[illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

एगंणी तेव, धम्मघोसे थेरे आणुपुव्वीए [जाव] अडमाणे सुमुहस्स गाहावइस्स गेहे अणुपविट्ठे ॥

तए णं से सुमुहे गाहावई सुदत्तं अणगारं एज्जमाणं पासइ, २ हट्ठतुट्ठे आसणाओ अब्भुट्ठेइ, २ पायपीढाओ पच्चोरुहइ, २ पाउयाओ ओमुयइ, २ एगसाडियं उत्तरासंगं करेइ, २ सुदत्तं अणगारं सत्तट्ठ पयाइं अणुगच्छइ, २ तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्थेणं विउलेणं असणपाणेणं पडिलाभिस्सामि त्ति तुट्ठे [७] ॥

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं [०] तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिए समाणे संसारे परित्तीकए, मणुस्साउए निबद्धे, गेहंसि य से इमाइं पञ्च दिव्वाइं पाउब्भूयाइं । तं जहा—वसुहारा वुट्ठा दसद्धवण्णे कुसुमे निवाडिए, चेलुक्खेवे कए, आहयाओ देवदुन्दुहीओ अन्तरा वि य णं आगासे अहो दाणं अहो दाणं घुट्ठे । हत्थिणाउरे सिंघाडग [जाव] पहेसु बहुजणो अन्नमन्नस्स एवं आइक्खइ [४]: "धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई [५] [जाव] तं धन्ने णं, देवाणुप्पिया, गाहावई" ॥

तए णं से सुमुहे गाहावई बहूइं वाससयाइं आउयं पालइत्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अदीणसत्तुस्स रन्नो धारिणीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २ ओहीरमाणी २ तहेव सीहं पासइ, सेसं तं चेव [जाव] उप्पिं पासाए विहरइ । तं एवं खलु, गोयमा, सुबाहुणा इमा एयारूवा माणुस्सरिद्धी लद्धा पत्ता अभिसमन्नागया" ॥

"पभू णं भन्ते, सुबाहुकुमारे देवाणुप्पियाणं अन्तिए मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए ?" ॥

"हन्ता, पभू" ।

तए णं से भगवं गोयमे समणं भगवं [०] वन्दइ नमंसइ। २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं से समणे भगवं महावीरे अन्नया कयाइ हत्थिसीसाओ नयराओ पुप्फगउज्जाणाओ कयवणमालजक्खाययणाओ पडिनिक्खमइ २ बहिया जणवयविहारं विहरइ । तए णं से सुबाहुकुमारे समणोवासए जाए अभिगयजीवाजीवे [जाव] पडिलाभेमाणे विहरइ ॥

तए णं से सुबाहुकुमारे अन्नया कयाइ चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु जेणेव पोसहसाला तेणेव उवागच्छइ, २ पोसहसालं पमज्जइ, उच्चारपासवणभूमिं पडिलेहेइ, २ दब्भसंथारगं संथरइ, २ दब्भसंथारं दुरुहइ, २ अट्ठमभत्तं पगिण्हइ, २ पोसहसालाए पोसहिए अट्ठमभत्तए पोसहं पडिजागरमाणे विहरइ ॥

तए णं तस्स सुबाहुस्स कुमारस्स पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए [५] "धन्ना णं ते गामागरनगर[जाव]°संनिवेसा जत्थ णं समणे भगवं महावीरे [जाव] विहरइ । धन्ना णं ते राईसरतलवर[०] जे णं समणस्स भगवओ महावीरस्स अन्तिए मुण्डा [जाव] पव्वयन्ति । 'धन्ना णं ते राईसरतलवर° [०] जे णं समणस्स भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं [जाव] गिहिधम्मं पडिवज्जन्ति । धन्ना णं ते राईसर° [जाव] जे णं समणस्स भगवओ महावीरस्स अन्तिए धम्मं सुणेन्ति ।

तं जइ णं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा [जाव] विहरिज्जा, तए णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता [जाव] पव्वएज्जा " ॥

तए णं समणे भगवं महावीरे सुबाहुस्स कुमारस्स इमं एयारूवं अज्झत्थियं [जाव] वियाणित्ता पुव्वाणुपुव्विं [जाव] दूइज्जमाणे जेणेव हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे जेणेव कयवणमालपियस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ, २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । परिसा राया निग्गया । तए णं तस्स सुबाहुस्स कुमारस्स [०] तं महया, जहा पढमं तहा निग्गओ । धम्मो कहिओ । परिसा राया पडिगया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ° [०] जहा मेहे तहा अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव [जाव] अणगारे जाए इरियासमिए [जाव] बम्भयारी । तए णं से सुबाहू अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ, २ बहूहिं चउत्थछट्ठट्ठम° [०] तवोवहाणेहिं अप्पाणं भावित्ता बहूइं वासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववन्ने ॥

से णं ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता माणुस्सं विग्गहं लहिहिइ, २

केवलं बोहिं बुज्झिहिइ, २ तहारूवाणं थेराणं अन्तिए मुण्डे [जाव] पव्वइस्सइ । से णं तत्थ बहूइं वासाइं सामण्णं पाउणिहिइ । आलोइयपडिक्कन्ते समाहिपत्ते कालगए सणंकुमारे कप्पे देवत्ताए उववन्ने । से णं ताओ देवलोगाओ [७] माणुस्सं । पव्वज्जा । बम्भलोए । माणुस्सं । तओ महासुक्के । तओ माणुस्सं । तओ आणए । तओ माणुस्सं । तओ आरणे । तओ माणुस्सं । सव्वट्ठसिद्धे । से णं तओ अणन्तरे उव्वट्टित्ता महाविदेहे वासे जाइं अड्ढाइं[०]जहा दढपइन्ने[०]सिज्झिहिइ [५] । "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" ॥

२.

बीयस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं उसभपुरे नयरे । थूभकरण्डे उज्जाणे । धन्नो जक्खो । धणावहो राया । सरस्सई देवी । सुमिणदंसणं कहणं जम्मणं बालत्तणं कलाओ य, जोव्वणं पाणिग्गहणं दाओ पासाय भोगा य जहा सुबाहुस्स । नवरं भद्दनन्दी कुमारे । सिरिदेवीपामोक्खाणं पञ्चसयाणं । सामीसमोसरणं । सावगधम्मं । पुव्वभवपुच्छा ॥ महाविदेहे वासे पुण्डरीकिणी नयरी । विजयए कुमारे । जुगबाहू तित्थयरे पडिलाभिए । मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

३.

तच्चस्स उक्खेवो ।

वीरपुरं नयरं । मणोरमं उज्जाणं । वीरकण्हमित्ते राया । सिरी देवी । सुजाए कुमारे । बलसिरीपामोक्खा

पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभवपुच्छा ॥ उसुयारे नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिए । मणुस्साउए निबद्धे । इह उप्पन्ने [जाव] महाविदेहे वासे सिज्झिहिइ (५) ॥

४.

चउत्थस्स उक्खेवो ॥

विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो । वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । भद्दापामोक्खाणं पञ्चसयाणं [जाव] पुव्वभवे ॥ कोसम्बी नयरी । धणपाले राया । वेसमणभद्दे अणगारे पडिलाभिए । इह [जाव] सिद्धे ॥

५.

पञ्चमस्स उक्खेवो ॥

सोगन्धिया नयरी । नीलासोए उज्जाणे । सुकालो जक्खो । अप्पडिहओ राया । सुकन्ना देवी । महचन्दे कुमारे । तस्स अरहदत्ता भारिया । जिणदासो पुत्तो । तित्थयरागमणं । जिणदासपुव्वभवो ॥ मज्झमिया नयरी । मेहरहो राया । सुधम्मे अणगारे पडिलाभिए [जाव] सिद्धे ॥

६.

छट्ठस्स उक्खेवो ॥

कणगपुरं नयरं । सेयासोयं उज्जाणं । वीरभद्दो जक्खो । पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया । सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं । धणवई जुवरायपुत्ते [जाव] पुव्वभवो ॥ मणिवया नयरी । मित्तो राया । संभूतिविजए अ

[जाव] सिद्धे ॥

७.

सत्तमस्स उक्खेवो ॥

महापुरं नयरं । रत्तासोगं उज्जाणं । रत्तपाओ जक्खो । बले राया । सुभद्दा देवी । महब्बले कुमारे । रत्तवईपामोक्खाओ पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं [जाव] पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई । इन्दपुरे अणगारे पडिलाभिए [जाव] सिद्धे ॥

८.

अट्ठमस्स उक्खेवो ॥

सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जक्खो । अज्जुणो राया । तत्तवई देवी । भद्दनन्दी कुमारे । सिरिदेवीपामोक्खा पञ्चसया [जाव] पुव्वभवे ॥ महाघोसे नयरे । धम्मघोसे गाहावई । धम्मसीहे अणगारे पडिलाभिए [जाव] सिद्धे ॥

९.

नवमस्स उक्खेवो ॥

चम्पा नयरी । पुण्णभद्दे उज्जाणे । पुण्णभद्दो जक्खो । दत्ते राया । दत्तवई देवी । महचन्दे कुमारे जुवराया । सिरिकन्तापामोक्खा पञ्चसया कन्ना [जाव] पुव्वभवो ॥ तिगिञ्छी नयरी । जियसत्तू राया । धम्मवीरिए अणगारे पडिलाभिए [जाव] सिद्धे ॥

१०.

दसमस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं सागेए नामं नयरे होत्था । उत्तरकुरु उज्जाणे । पासमिओ जक्खो । मित्तनन्दी राया ।

सिरिकन्ता देवी । वरदत्ते कुमारे । वीरसेणापामोक्खा पंच देवीसया । तित्थगरागमणं । सावगधम्मं । पुव्वभवपुच्छा । सयदुवारे नयरे । विमलवाहणे राया । धम्मरुई नामं अणगारं पडिलाभेमाणे पडिलाभिए समाणे मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स कुमारस्स । चिन्ता [जाव] पव्वज्जा । कप्पन्तरिओ [जाव] सव्वट्ठसिद्धे । तओ महाविदेहे जहा दढपइण्णे [जाव] सिज्झिहिइ [५] ॥

"एवं खलु, जम्बू । समणेणं [जाव] संपत्तेणं सुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" । "सेवं भन्ते, सेवं भन्ते" ॥

विवागसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो य । तत्थ दुहविवागे दस अज्झयणा एक्कसरगा दससु चेव दिवसेसु उद्दिसिज्जन्ति । एवं सुहविवागे वि । सेसं जहा आयारस्स ॥

॥ एक्कारसमं अंगं समत्तं ॥

Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line. The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary.]

According to commentator Abhayadeva विवागसुय in Sanskrit is विपाकश्रुत i. e. the Revealed Text which explains the fruits of acts (विवाग). The acts can be either good or bad. Accordingly the work is divided into two parts or सुयक्खन्ध, one dealing in 10 chapters with the fruits of bad acts (i. e. दुहविवाग सुयक्खन्ध) and the other dealing in 10 chapters with the fruits of good acts (i. e. सुहविवाग सुयक्खन्ध). See note under the Trans P. 1.

1, 1. तेणं कालेणं तेणं समएणं The com. takes the expression as ते णं काले णं etc. interpreting काले and समए in locative and णं as an expletive. काल denotes the greater division of time viz. the fourth आरक or spoke of the present अवसर्पिणी cycle. समय denotes the particular period when the story to be described happens.

The general structure of the story is stereotyped Arya Sudharman arrives at a particular

town, puts up at a particular sanctuary. The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [जाव], [०], वण्णओ, जहा पुण्णभद्दो तहा, or जहा पण्णत्तीए and are to be supplied verbatim from other or previous texts.

3, 5. चोद्दसपुव्वी चउनाणोवगए 14 Purvas constituted the pre-Mahavira Jain texts which are now lost to us, the present Jain canon as consisting the preachings of Mahavira was put in order by Devardhiganin in the 5th century A. D. चउनाणो वगए possessing 4 kinds of knowledge. See Trans. P. 96 for fuller details of 4 Kinds of knowlege

3, 10. सत्तुस्सेह com. सप्तहस्तोच्छ्रयः i. e. possessing the height of 7 hand-measures

4, 16. दुवालसंगी etc. The principal Agama texts are 12 in number. The last one is lost. That is, we possess 11 Angas of which नायाधम्म is the 6th Anga and the 11th Anga is [illegible].

4, 11-12 contains a mnemonic verse enlisting the 19 persons after whom each chapter in the [illegible] is named.

5, 5. [illegible]

5. 13. कड्डिज्जमाणे [आकृष्यमाण] कड्ड=कृष् and पकड्ड=प्रकृष्, being dragged. फुट्टहडाहडसीसे i. e. the head was covered very much with the patches of hair which had sprouted cf. हडाहड meaning 'very much' in Guj. com : स्फुटितकेशसंचयत्वेन विकीर्णकेशं 'हडाहडं'ति अत्यर्थं शीर्ष-शिरो यस्य स: । — मच्छियाचडगरपहकरेणं by the swarms of flies; चडगर and पहकर are synonyms meaning 'a swarm'.

5. 21. इन्दमह A kind of festival dedicated perhaps to Indra.

6. 28. अतुरियं not hastily; that is, remaining careful as to the non-injury to living organisms while passing on the road.

7. 7. अणुमग्गजायए born afterwards. Mrigadevi wants to show to Gautama sons born afterwards; as the first-born was deformed and ugly. But Gautama asks her to show him the son hidden in the subterranean house. She wonders how he knew about her decrepit son but Gautama explains that the information was given to him by his master of miraculous power.

9. 11. गुत्तोसिया See Trans. P. 10. foot-note.

9. 14. दच्चा = दत्त्वा, मोच्चा = मुक्त्वा. correct the misprint मोचा in the text.

9. 21. खेड com. खेडेत्ति धूलिप्राकारं a small town with mud-fortification.

9. 22-23 तस्स...होत्था That town of Vijayavardhamana had an extent of 500 villages. आभोग=extent.

9. 24. एक्कड = एकट्ट com : एकडेत्ति एकट्ठो पंचग्रामशती

राष्ट्रियः i. e. A royal officer who is the head of the province i. e. the governor.

10. 3—7. describe the cruel ways of Ikkai. कर-a tax भर-a super-tax विष्टि-com : कुसीदं निर्गत ग्रामस्य द्विगुणोत्तरैः i. e. by taking two or three times more the quantity of corn given to the farmers in their need. In certain texts there is the reading विष्टि (which com. also notes) i. e. by compelling the subjects to render services to the king's officers. वित्त by charging exorbitant interest to the debtors. दैन्य-दैन्-charging punitive taxes by creating fights and dissensions among people. पूर-by giving over a part of district to an officer with absolute power, on the condition of the payment of the fixed revenue.

10. 9 कार्वटिक-the head of a town within whose radius of two yojanas there is not a single village

10 10 नय-the fixed line of action to bring about the results desired.

10. 17 समकाल simultaneously, P. 13. 13-15. The list of diseases, see Trans. Foot note P. 13

11 4. ज्ञाता (ज्ञाय) a knower, my Ms and [illegible] Text read [illegible], though the meaning is the same

11. 11. [illegible] with the box of surgical instruments in their hands

11. 16-18 अवदहण branding अणुवासण by forcing oil inside through anus. वत्थिकम्म by entering oil inside the head etc. by means of a leather string, or by entering the leather-string with oil inside through anus. निरूह is the same as अणुवासण]the only difference being in the materials to be used.

12. 1. संते तंते परितंते tired in body, tired in mind and परितंत (परि+√तम् Past part.)i. e. tired in both mind and body.

12. 6. अट्टदुहट्टवसट्ट [आर्त-दुःखार्त-वशार्तः] pained in mind, pained in body, pained in senses. com आर्तो मनसा दुःखितो दुःखार्तो देहेन वशार्तो इन्द्रियवशेन पीडितः। ~

'12. 7. रयणप्पभा पुढवी The first of the seven hells in Jain cosmography; they are रयणप्पभा, सक्करप्पभा, वालुयप्पभा, पंकप्पभा, धूमप्पभा, तमप्पभा, महातमप्पभा See, my Ed. of [illegible]. Appendix III.

12. 8. उक्कोससागरोवमट्ठिइएसु-with the life of a Sāgaropama. See Trans. Foot-note P. 20.

12 16-17. पुव्वरत्तावरत्तकालसमयंसि. In the first part of the night and in the later part of the night.

12. 22. निच्छइ i. e. न इच्छइ does not wish.

15. 18. कट्टोलमट्टियं खणमाणे etc. while digging up the lumps of earth high up on the bank of the great bank *of the Ganges.* com: कट्टोलमट्टियं ति कट्टोलं आयतरालं चिक्कणलेपविशेषं. Agamodaya Ed. reads कट्टोलमट्टियं, my Ms. reads कट्टोलमट्टियं खणमाणे i. e. स्वतिक्त-मृत्तिकां खनन् i. e. digging loose earth which would

give way with the least attempt of digging, consequently crushing the person doing so. This is, I think, perhaps the correct interpretation.

16. 20.-17. 4. The description of a courtesan named Kamajzaya. बावत्तरिकलापंडिया well-versed in 72 arts. For the enumeration of 72 arts see औपपातिकसूत्र Suru's Ed. P. 77. Sutra 107. लेहं गणियं रूवं णट्टं गीयं etc. चउसट्ठिगणियागुणोववेया Endowed with 64 qualities of a courtesan com : गीतनृत्यादीनि विशेषतः पण्यस्त्रीजनोचितानि यानि चतुःषष्टिविज्ञानानि ते गणिकागुणाः अथवा वात्स्यायनोक्तान्यालिंगनादीन्यष्टौ वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुः षष्टिर्भवंतीति, चतुःषष्ट्या गणिकागुणैरुपेता या सा तथा। एगूणतीसविसेसे रममाणी dallying in 29 different ways एक्कवीसरइगुणप्पहाणा who had 21 qualities of fanning the passions of men, बत्तीसपुरिसोवयारकुसला clever in attending upon men in 32 ways. नवंगसुत्तपडिबोहिया-नवांगसुप्तप्रतिबोधिता whose nine sleeping sense-organs were awakened by the youth. Com : द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवांगानि इत्येतानि सुप्तानि यौवनेन प्रतिबोधितानि, सार्थप्रबुद्धानि जातानि यस्याः सा तथा। संगयगयभणिय etc. who had proper gait, speech, act, dalliance, amourous talks, and clever in smart and fitting manners.

17. 14. छट्ठं छट्ठेणं by taking food every sixth meal; that is the person has to observe a fast for two days and a half.

17. 15. जहा पण्णत्तीए i. e. यथा प्रज्ञप्त्यां i. e. as is said in the व्याख्याप्रज्ञप्ति or भगवतीसूत्र the fifth scripture of the Jain Canon

18 3 वज्झकरकडिजुयनियत्थं who had put on a pair of rough (करकडि) rags fit for a person worthy to be killed (वज्झस्स) The com. instead of करकडि reads कडकडि and explains वध्यकार्यो कटको: इत्यादौ कडी कडंडेडे युग युग निवसितेऽपि यस्योऽसमम्, अथवा वध्यस्य वालरकडिकयुग निवसितं येन कर्णविद्धी च स तथा तम् ।

18. 4 कागणिमंसाइं खाविज्जंतं being made to eat the pieces of his own flesh, small as the काकणी or Gunja fruit

18. 5. कसप्पहारसएहिं हम्ममाणं being punished by hundreds of whips.

18. 24. गोमंडवए अणेगखंभसयसंनिविट्ठे A cattle-shed supported by hundreds of pillars

19. 15. अप्पाहारिणीओ विगारहारिणीओ [अल्पाहारस्य: विस्तारस्य] Eating a little and throwing away more as when we eat a sugar-cane; and eating more and throwing away less as when we eat खजूर. आ = less; वि = more.

21. गोत्तासए [गोत्रासक] One who does cruelty to cattle.

22. 2—3. जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति com: जातानि-उत्पन्नानि अपत्यानि निर्हतानि-विघातनीयानि यस्याः सा जातनिर्हता चाऽपीति एतदेवाह-जाता जाता दारका विनिघातमापद्यन्ते तस्य इति वाक्यम् ॥ निंदुया, Therefore

according to the commentator निर्दुत; the text itself explains the meaning of वायनिंदुया.

22. 11–12. ठिइवडिय The rite performed at the birth of a child to wish him perhaps a long life. Com. स्थितिपतितां कुलक्रमागतां वर्धमानकादिकां पुत्रजन्मक्रियाम् । i. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyous news of the birth (Guj. वधामणी) etc;–a traditional rite, performed on the very day of birth. चंदसूरपासणिज्जं This rite of exposing the child to the sun and moon performed on the 3rd day after the birth and जागरिय means the rite of the sixth night after the birth when the fate of the child is fixed.

23. 18. अणोहट्टिए com. यो बलाद्धस्तादौ गृहीत्वा प्रवर्तमानं निवारयति सः अपघट्टकः तदभावादनपघट्टकः i. e. not checked from his actions.

24. 2. निच्छुभावेइ was driven out.

24. 3. अब्भिन्तरयं ठावेइ put her into the harem; once the courtesan was put in the harem, she was in the absolute possession of one in whose harem she was placed and it was not legal for others to pester about her and violate her faithfulness.

24. 15. मणुस्सवागुरापरिक्खित्ते surrounded by the

ing of men com; [illegible] [illegible]

24 20. [illegible] [illegible] i.e. bound him bending his neck backward.

25. 2 [illegible] being impaled on gallows when one-third of the day only remained.

25. 11 [illegible]-As soon as born, his testicles will be cut off and he will be taught the work of a eunuch to a coutesan.

26. 15—16. [illegible] a corner in the mountain; com. [illegible] [illegible]:—[illegible] a hedge made up of the net-work of the strips of bamboo.

27. 2-3. [illegible] of pickpockets ([illegible]) [illegible] of those who tear open the walls.

[illegible] of those whose clothes consisted in a rag as all their money was squandered by them after wine and gambling. [illegible] was as it were in the bamboo-grove i. e. a strong protection.

27. 13. [illegible] who attained the end ([illegible] or [illegible]) of the learning ([illegible]

28. 19. दिन्नभइभत्तवेयणा who were given the wages in the form of cash or food. कुद्दालियाओ य पत्थियपिडए य–spades and bamboo-baskets [प्रस्थिका–पिटक]; both the words mean 'baskets'.

29. 23. जिमियभुत्तुत्तरागयाओ who had taken their meals and come after their meals com. जेमिताः कृतभोजनाः भुक्तोत्तरं–भोजनानन्तरं आगता उचितस्थाने यास्तास्तथाः ।

29. 26 दामाहिं with nooses or snares com : पाशकविशेषैः । The com. says: 'दाहाहिं'ति क्वचित् तत्र प्रहरणविशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31. 17. कप्पाय गिण्हइ took a suitable tax कल्पः i. e. उचितः proper and आय means the income forthcoming from the people.

32. 10. तिवलिय भिउडिं ललाटे साहट्टु दण्डं सद्दावेइ sent for the commander of the army having contracted his brow in three folds. com. दण्डं ति दण्डनायकम् ।

33. 17–18 विसमदुग्गगहण ठिए गहियभत्तपाणे ते दण्ड पडिवालेमाणे चिट्ठइ He (Abhaggasena) stood waiting for the commander-in chief, after having taken meals and drink, and taking resort in the thicket difficult to approach and uneven. com. विसमदुग्गगहण ति विषमं निम्नोन्नतं दुर्गं दुष्प्रवेशं गहनं वृक्षगह्वरम् ।

34. 5. उरउरेण–com. उरंउरेणं ति साक्षादित्यर्थः ।

34. 5—7. थामेण...छेत्था He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उपप्रदान = उपप्रदान i. e. दान.

34 7 शीर्षभ्रमा followers The com शिष्या एव शिष्यत्वेन भ्रमा यान्ति येषु ते शिष्यभ्रमाः—अथवा, शीर्ष-शिर एव शिरस्त्वं वा तस्य भ्रम अभ्यसितानित्ता शरीरत्वेन वा ते शीर्षभ्रमाः। The com. is not sure how to understand the word.

34 15-16 समुद्रक समस्त समर्थं घोषयेद्—He declared a ten [illegible] without loss समुद्रक ति अविरामान्तु कथनम्।

पयरंतपूयरुहिरं–dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood. Com:–' किमिकिमित 'ति अनुकरणशब्दोऽयं 'पगलंतपूयरुहिरं 'ति प्रगलत्पूयरुधिरं कृमिभिः अनुगतानि हन्ते व्यप्यदानानि प्रगलत्पूयरुधिराणि च यस्य स तथा तम् ।

51. 20. भत्तपाणं पडिदंसेइ showed all alms to Samana and being permitted by him he took food and drink etc.

51. 20–21. बिलमिव पन्नगभूएणं अप्पाणेणं. According to the com, पन्नगभूतः नागवत् भगवान् आहारस्य हनोरुभय-पार्श्वास्पर्शनात्; ततो भूतमात्मना?–बिलमिव असंस्पर्शनात्; यथा हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भगवानप्याहारमसंस्पृशन् हनोरुभयपार्श्वाभ्यां समाहारयति। The whole expression means He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole According to the com. He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste just as a snake enters into its hole without touching the side of the hole The com adds [illegible] i. e. to avoid the last possibility of enjoying the taste he did not chew the food like a serpent [illegible] 0 2 [illegible] are [illegible] from one side of the [illegible] to the other [illegible] enjoy its taste

52. 2. पच्चत्थिमिल्लेणं दुवारेणं [पश्चिमेन द्वारेण] by the western door.

52. 18–20. अट्ठंगाउव्वेयपाढए...लहुहत्थे who had studied the eight branches of the science of medicine, viz. (1) The science of nursing children com: 'कुमारभिच्चं' ति कुमाराणां बालकानां भृतौ पोषणे साधु कुमारभृत्यं, तद्धि शास्त्रं कुमारभरणस्य क्षीरस्य दोषाणां संशोधनार्थं दुष्टस्तन्यनिमित्तानां व्याधीनामुपशमनार्थं चेति। (2) सलाग i. e. the science of medicine where the needle is to be used such as for the diseases of nose, ear etc. com. 'सालाग' त्ति शलाकायाः कर्म शालाक्यं, तद्धि ऊर्ध्वजत्रुगतानां रोगाणां श्रवणवदनादिसंश्रितानामुपशमनार्थमिति। (3) science of surgery (4) the science of the cure of bodily diseases (5) The science of the cure for poisons. (6) The science of warding off evil spirits (7) The science of elixirs of life. (8) The science of medicine to secure manly power. He had a soothing hand (सिवहत्थे); he had a happiness-giving band (सुहहत्थे); he had a light hand (लहुहत्थे).

54. 10. ओवाइत्तए com. उपयाचितुमिति to ask a favour.

58. 1–2. अहापज्जत्तं समुदाणं गहाय having accepted the alms in a befitting manner.

59. 7–8. तिउत्तं हरियसाग उवक्खावेन्ति they made him eat green vegetables in a great quantity.

61. 6-7. कप्पियाइं [अ] दुमिंदि See. Trans. P. 96.

61. 8. घोलितेहिं com. घर्षितैः by rubbing or pressing.

61. 14. पडिहयचिगिच्छो to whom the remedies were of no avail.

63. 6-7. कालधम्मुणा संजुत्ते died.

63. 10. नो आढाइ नो परियाणाइ did not honour or pay heed.

63. 24. तं न नज्जइ णं मम केणइ कुमारेण मारिस्सइ I do not understand (literal. नज्जइ = ज्ञायते passive voice) by what wretched death they will kill me.

63. 25. कोवघरं i. e. An Anger-house i. e. the hall where queens pass their time when angry or displeased.

64. 5. [illegible] com. [illegible] with the words hot with anger i. e. breathing angrily.

64. 15. घडिस्सामि, the Agmodaya Ed. घडिस्सामि Our Ms. घडेमि com. घटिष्ये इति घटिष्ये, Vaidya घडिस्सामि = I shall try.

66. 15. उप्पिं आगासतलगंसि कणगतिंदूसएणं कीलमाणी विहरइ enjoyed playing with a golden ball on a top terrace (of the palace open under the sky).

67. 8-9. देवदत्तं दारियं पूसनंदिस्स जुवरण्णो भारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का—get (i.e. choose the girl) Devadatta as the bride of the crown-prince Pūsanandi

पोरिसी =The first watch of the day (=[illegible]) or a quarter of a day or night; each watch beginning at noon. सज्झाय = स्वाध्याय = the reading of scriptural texts.

77 10–11 [illegible] [illegible] [illegible] [illegible] — '[illegible]' [illegible] The [illegible] that are [illegible] in three ways viz. (1) as regards [illegible] [illegible] (2) as regards the [illegible] (3) as regards the [illegible] [illegible] [illegible] must be [illegible] and (2) [illegible] and (3) speech.

[illegible]

[illegible]

[illegible]

The Eleventh Anga
called
Vivāgasuyam
or
The fruits of acts good and bad.[1]

Expounded in two books.
Each comprising ten lectures.

First book.
called
Duhavivāga[2]
or
The fruits of bad acts.

First Lecture.
THE STORY OF MIYĀPUTTA.

At that time and at that period, there was a town called Champā, (its description to be here

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1. This is the interpretation of the title of the work, given by the Sk. Commentary. The work is an explanation (prarūpaṇā), in two books (śrutaskandha) of the fruits of acts good and bad puṇyapāpakarmavipākam.

2 *Duhavivāga* Sk. *Duḥkhavipākāḥ*; the fruits of bad acts (pāpakarmaphalāni, duḥkhaṁ duḥkhahetutvāt pāpakarmaṇām vipākāḥ.

supplied),[1] *and near it* the Cheiya Punnabhadda, (*its* description).

At that time and at that period the venerable houseless monk Suhammā, the disciple of the ascetic Lord Mahāvīra, who was possessed of the knowledge of previous birth–*jātismarana*, (*his* description *to be here supplied*), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by five hundred houseless monks in successive order (*here the rest is to be supplied* down *to the incident, that he*) resorted to the temple Punnabhadda *which was a place* fit *for monks*, (*here the rest is to be supplied down to the incident, that*) the assembly dispersed and having heard the sermon (lit. religion) returned into that very direction from which it came.

At that time and at that period, there also was resorting the venerable houseless monk named Jambū, reverently waiting on the venerable Suhammā, whose height was seven feet like Gautama swāmi (*here the rest to be supplied from the description of Gautamaswami in the Bhagavati Sūtra*, upto) engrossed in the granary of meditation.

1 The portions printed in italics are not in the Prakrit text, but have been added to facilitate its understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went *near the place* where the venerable houseless monk Suhammā was, and solemnly circumambulated him three times from the left to the right (direction)[1] and saluted him and bowed down to him (*here the rest to be supplied* upto the *incident*, that he) reverently waiting on him spoke to him thus :

2 " If Reverend Sir, the Samana, the blessed Mahāvīra (*here all the epithets are to be enumerated* down to) who has obtained *emancipation*, has taught this as the purport of the tenth Anga, called the Panhāvāgarana, what then Reverened Sir, did the Samana (*as above*, down to) who has obtained *emancipation*, teach as the purport of the eleventh Anga *which is called* the Vivāgasuyam ?

Then the venerable houseless monk Suhammā spoke to the houseless monk named Jambū thus :

1 Text ayahinam payahinam, Sk. a-dakshina-pradakshinam, the ceremonious circumambulation of a person for the purpose of showing him reverence done both at meeting and parting. It consists in walking three times round him, so as to keep one's [illegible] side constantly turned towards him. To do this one must start from the right of the person reverenced and come round his left. It is commonly said to consist in moving from the left to the right. In that case [illegible] means [illegible] of the reverencing person [illegible] [illegible] the right [illegible]

"Truly, Jambû, the Samana (*as above*, down to) who has obtained *emancipation* has expounded two books *comprised in* the eleventh Anga, the Vivāgasuyam. They *are the following*: "The fruits of bad acts" and "The fruits of good acts."

Then Jambû said: "If, Reverend Sir, the Samana (*as above*, down to) who has obtained *emancipation*, has expounded the eleventh Anga, the Vivāgsuyam, in the two books *viz.* "The fruits of bad acts" and "The fruits of good acts", how many lectures, then, Reverend Sir, did the Samana (*as above*, down to) who has obtained *emancipation*, deliver in the first book *called* "The fruits of bad acts"?

Then the venerable houseless monk Suhammā spoke to the houseless monk Jambû thus: "Truly Jambû, the Samana who has made the beginning, who has established the Tirth (*as above* down to) who has obtained emancipation, has delivered ten lectures *comprised* in the *first book*, "The fruits of bad acts." They are the following: first the *Story of* Miyāputta, and secondly of Ujziyaya, thirdly *of* Abhagga, fourthly *of* Sagada, fifthly *of* Vahassai, sixthly *of* Nandi, seventhly *of* Umbara, eighthly *of* Soriyadatta, ninthly *of* Devadattā and tenthly *of* Anjû.

1. *Then Jambû said*: "If, Revernd Sir, the Samana, who has made the beginning and who established *the Tirth (as above down to)* who has obtained emancipation, has delivered ten lectures

of *the first book*, "The fruits of bad acts" viz. first the Story of Miyāputta, down to tenthly *of* Anjū what, then, Reverend Sir, did the Samana (*as above* down to) who has obtained emancipation, teach as the purport of the first lecture *of the first book*, "The fruits of bad acts."

Then that houseless monk Suhamma spoke to the houseless monk Jambu thus "Truly, Jambu at that time and at that period there was a city called Miyagama (*its description to be given here*). Outside of that city of Miyagama there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (*here the rest of its description to be given*). There, there was a very old temple resembling Punnabhadda, (*here the rest of its description to be given*), of the Jakkha Suhamma. In that Miyagāma city there dwelt, at that time, a Kshatriya king named Vijaya, (*here his description to be given*). That Kshatriya *king* Vijaya had a queen named Miyā, a woman perfect in every way (*here the rest of her epithets to be given*).

That Kshatriya *king* Vijaya had a son named Miyāputta born of his queen Miyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth. That boy had no hands, feet, ears, eyes and nose, but he had a shape of these limbs only in form.

that boy Miyāputta in a secret subterranean house, by means of food *prepared* secretly.

3. There lived in the city of Miyagāma a man who was blind by birth. He, who was led in the front with a stick by a man possessed of sight, whose head was characterised by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Samaṇa, the blessed Mahāvira (*as above* § 2, *down to*) arrived on a visit, and a company of people went out *to hear him.* Then getting the intelligence of this that Kshatriya king Vijaya *also* went out *to hear him,* just as king Kuniya *had done on another occasion* (and so forth, see § 2, down to) and stood waiting on him.

Then that man who was blind by birth having heard that loud clamour of the people spoke to that man (*possessed of sight*) thus: Oh, you beloved of the gods! is there to-day a festival in the city of Miyagāma in honour of Indra? (*here the rest to be supplied down to, that the people*) go out?

Then, that man (*possessed of sight*) spoke to the man who was blind by birth thus; "Oh, beloved of the gods! there is no festival in honour of Indra (*as above* down to) go out. But verily, oh, beloved of the gods, the Samaṇa

(as above § 2, down to) is staying here on a visit, and therefore they (here the rest to be supplied down to) go out.

Then that man who was blind by birth spoke to that man (possessed of sight) thus: "Oh, you beloved of the gods! let us also go. We shall also go (and as above, down to) wait on him.

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to the place where the Samana the blessed Mahâvira was staying. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (as above § 2, down to) stood waiting on him.

Then the Samana, expounded the Law to that Vijaya and others and the company of people (here the rest to be supplied down to) went home, and Vijaya also went away.

4. At that time and at that period, the eldest disciple of the Samana named Indrabhûti, a houseless monk (here the rest to be supplied down to was staying there. Then that venerable Goyam saw that man who was blind by birth, and having done so, he, who was possessed of fai (here the rest to be supplied down to) spo thus: "Oh, Reverend Sir, is there any man w

pleased (*here the rest to be supplied*, down to), spoke thus: "Oh, beloved of the gods! Tell me the cause of your coming."

Then the blessed Goyama spoke thus to Miyādevi: "Oh, beloved of the gods! I have come anon to see your son."

Then that Miyādevi decorated with all *kinds* of ornaments *her* four sons who were born after Miyāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus: "Oh, Venerable Sir! see these my sons."

Then the reverened Goyama spoke to Miyādevi thus: "Oh beloved of the gods! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food *prepared* privately."

Then that Miyādevi spoke to the reverend Goyama thus: "Oh, Goyama! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it?"

Then the reverend Goyama spoke to Miyādevi thus: "Truly, oh, beloved of the gods! my religious pontiff, the reverend Samana Mahāvira *told me that*; hence I know it.

While Miyādevi was conversing on

with reverend Goyama it was high time for food for the boy Miyāputta

Then that Miyādevi spoke to reverend Goyama thus: "Oh, Venerable Sir! you stay here, so that I can show you the boy Miyāputta." Having said so she went to the house where *Miyāputta's* food and water etc. were prepared, and having done so she changed her dress, *and* having done so she took a dinner-wagon made of wood, and having done so filled it with abundant food, drinks, eatables and articles of taste, and having done so she took out that wagon, and having done so she came to *the place* where the reverend Goyama was, and having done so she spoke to the reverend Goyama thus: "Come oh, Reverend Sir! and follow me so that I may show you the boy Miyāputta." Thus that reverend Goyama followed the back of Miyādevi. Then that Miyādevi driving forth that dinner-wagon went to that subterranean house and having done so she covered her face by means of a piece of cloth folded four times and while doing so she spoke to the reverend Goyama thus:—"Oh, Reverend Sir, you also cover your face by means of the folded cloth-piece for the mouth—Muhapotti. [1] Then that reverend

1 *Muhapotta*, Sk. *mukhapotrikā* generally called *mopatti* or *mukapatti* by the modern layman. It is a small piece of cloth of the size of a handkerchief folded four times and always kept with them by the Jain monks and nuns and sometimes even by the laity and generally used for protecting the lives of the

Goyama, being thus spoken to by Miyādevi covered his face by means of the cloth-piece for the mouth. Then that Miyādevi opened the door of the subterranean house with her face turned away *from it*. Then there issued out *from it a very bad* smell which was like that of the dead body of a serpent, like that of the skeleton of a snake (*here the rest to be supplied* down to)—even much more vicious indeed (*here the rest to be supplied* down to) has the smell been described.

Then that boy Miyāputta, greatly overpowered by the smell of the abundant food, drinks, eatables and articles of taste and greatly greedy of them, ate them away by his mouth, and having done so he at once digested them and then turned them into pus and blood, and ate away that pus and blood.

Then having seen the boy Miyāputta a thought of this description occurred to the reverend Goyama: "Oh, this boy experiences the bitter fruit of the heavy wicked, unrepented, miserable sinful acts done by him previously. I have not seen the hells or hell-beings but this man, indeed, suffers the pain of hell before my eyes." Having thought so he took leave of Miyādevi and having done so he went out of the house of Miyādevi, and having done so he went out ...

organisms of the wind and other microscopic lives, creatures which would one be killed if they were to enter the mouth.

Then that governor Ikkāi, who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāi. They are as follows:—1. asthma, 2. cough, 3. fever, 4. inflammation (or burning sensation in the body), 5. stomach-ache, 6. fistula, 7. piles, 8. indigestion, 9. blindness, 10 headache, 11. loss of appetite, 12. eye-sore, 13. pain of the ear, 14. itching, 15. dropsy, and 16. leprosy.[1]

Then that governor Ikkāi, who was suffering from the sixteen diseases, sent for his family members and having done so he spoke to them thus: "Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus: "Oh, you beloved of the gods! here sixteen diseases have attacked the body of the governor Ikkāi. They are as follows:—

1 The list of the 16 diseases given here differs considerably from the list given in the Āchārānga Sūtra, Adhyayana 6th, Udddes'a first. There the 16 diseases are mentioned as follows:— 1 scrofula, 2 leprosy, 3 consumption, 4 epilepsy, 5 blindness, 6 stiffness, 7 lameness, 8 haunch-backedness, 9 dropsy, 10 dumbness, 11 apoplexy, 12 eating too much and digesting without adding to strength, 13 tremour, 14 crippleness, 15 elephant-tiasis and 16 diabetes.

1 asthma, 2 cough, 3 fever upto...16 leprosy. Therefore, oh, beloved of the gods! the governor Ikkāi will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (i.e. try) to cure any of those sixteen diseases of the governor Ikkāi." Proclaim this twice or thrice and having done so report *to me about* this order. Then the family-members did so. Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavaddhamāna, came out of their houses with boxes of surgical instruments in their hands; and having done so they went through the midst of the city of Vijayavaddhamāna to the residence of the governor Ikkāi; and having done so they examined the body of the governor Ikkāi and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāi by means of besmearing oil to the body, besmearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, besmearing oil to the head and wrapping leather-pieces upon it, an enema with concoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, tonics,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as *chiraita*, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Thus those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases, being tired, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikkāi, who was abandoned by doctors, who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom, country and the inner-appartments, having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery, having lived a long life of two hundred years and fifty and having died when the time of death came he was born as a hell-being in the hell, the maximum duration of life in which is said to be a *Sāgaropama*, in the region called Rayanappabhā. Then having come out from it he was born as a son, in this very city of Miyagāma, in the womb of the queen Miyādevi of the Kshatriya *king* Vijaya.

Then that Miyādevi had an excessive (*here the rest to be supplied*, down to) and burning with pain

in her body. From the time that the boy Miyāputta entered the womb of the queen Miyādevi in the form of a foetus, she became unpleasant, unwelcome, unbeloved, undesirable, and undear to Vijaya. Then on a certain midnight when queen Miyādevi was keeping awake (i.e. could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occured to her "Truly, formerly I was liked, desired trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (here the rest to be supplied down to) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many salted, bitter and astringent things which effect abortion of an embryo, and wished to effect a fall of that foetus but it did not take place.

Then when that Miyādevi was not able to effect abortion of that foetus she became tired, perplexed and confounded and being not independent (i.e. being helpless) she bore that foetus in spite of herself with great misery. That boy, even while he was in the womb, had eight arteries flowing blood inside, eight arteries [illegible]

outside, eight carrying pus, eight carrying blood, two (*flowing pus*) and two (*flowing blood*) in *each* ear, two and two *respectively* in each eye, two and two *respectively* in each hole of the nose, and two and two *respectively* between veins. Every moment they were issuing forth pus and blood. Even while in the womb that boy was suffering from the disease called *Agnika* (a disease which consumes rapidly anything eaten), and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood *later*. Then that Miyâdevî on a certain day when full nine months and more were over gave birth to the boy who was blind by birth (*here the rest to be supplied* down to) only in form. Then that Miyādevi found that boy ugly (deformed in all limbs) and blind and having done so greatly afraid (4) she sent for her elderly nurse (mother-like nurse) and having done so she spoke *to her* thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderly nurse said: "As your ladyship commands", and having thus responded to her order, she went to *the place* where the Kshatriya Vijaya was and having done so she introduced *the boy* whom she had kept in her hand thus: "Oh lord! Thus, Miyādevi (*here the rest to be supplied* down to when) full nine months were *over*, (*here the rest to be supplied* down to) only in form. Then that Miyādevî

found him ugly and blind and then greatly afraid, frightened agitated and taken by great fear sent for me, and having done so she spoke to me thus: 'Oh, you beloved of the gods! go and leave this boy on some lonely dung-hill.' Therefore, oh, lord! tell me whether I should leave him on a lonely dung-hill or not." Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally agitated got up, and having done so went to the place where Miyādevī was, and having done so spoke to Miyādevī thus: "Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your *future* progeny will not be firm (*i.e.* will be short-lived), therefore pass your time rearing up this young child in a secret subterranean house by means of food prepared secretly, then your future progeny will be firm (*i.e.* long-lived). Then that Miyādevī respectfully accepted the words of the Kshatriya Vijaya saying 'as your lordship commands', and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly. In this way, oh Goyama! the boy Miyāputta experiences the fruit of acts (*here the rest to be supplied down to*) done previously.

7. *Then Goyama asked* "Oh, Venerable sir! where will this boy Miyāputta go from here after his death at the time of surcease (*i.e.* at the end of

the month allotted for his surcease or death)?" Then the Samana replied: "Oh, Goyama! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (*i.e.* he will be born here) in this very country of Bhāraha in the continent of Jambuddiva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remaining epithets to be supplied* down to) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the *first* region of *hell called* Rayanappabhā the maximum duration of life where is one *sagarovama*.[1] Then having afterwards come out from that he will be born as a reptile. Having met with death there *he will be born* in the second region *of hell* the maximum duration of life where is three sāgarovamas.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

1 *Sagarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century, is what is known as a *paliovama* (Sk. *palyopama*). This repeated ten koṭis of koṭis of times (i.e. 1,000,000,000,000,000) is a *sagaropama*.

third region *of hell where the maximum duration* of life is seven sāgarovamas. Then he will be born as a lion, then in the fourth *region of hell, then* a snake, then in the fifth *region of hell,* then a woman, then in the sixth *region of hell,* then a man, then down in the *seventh hell.* Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crores of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, a 'sumsumāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies. Then he will be born again as a bull in the city of Supaittha. There wandering freely (*here the remaining epithets to be supplied* down to) and on account of being young, he being crushed by the bank when [illegible] up lumps of earth high up on the bank of the [illegible] river Ganges at the advent of [illegible] and will be born again as a [illegible] in the city of Supaittha in the fam[illegible]

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head hard-shaved and thus will accept monkhood (lit. a houseless state) giving up householder-ship (lit. the state of having a house). There he will be a houseless monk protected by careful movement *(here the remaining epithets to be supplied down to)* and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and having done so he will be born as a god in the Sohamma heaven. Having dropped down from there he *will be born* in the families in the country of Mahavideha and will learn eighteen arts like Dadhapainna *(here the same* arts to be reproduced down to) will be emancipated. Truly, Jambu ! this was taught by the Samana, the blessed Mahāvira *(here all his epithets are to be enumerated down to)* who has obtained emancipation, as the purport of the first lecture of *the first book called* " The fruits of bad acts."

End of the First Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Second Lecture.

THE STORY OF UJJHIYAYA.

8. Jambū asked Suhammā:- "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book called* "The fruits of bad acts", by the Samana (*here the rest to be supplied* down to) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of *the first book* "The fruits of bad acts" by the Samana (*here the rest to be supplied* down to) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambu thus : "Truly, Jambu at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous. In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dūipalāsa. In this Dūipalāsa there was an abode of the demigod Suhamma. In that city of Vāṇiyagāma was ruling king Mitta (*here his* description *to be given*). The king Mitta had a queen named Siri (*here her* description *to be given*). In that city of Vāṇiyagāma there was a harlot named Kāmajjhayā who was perfect (*in all her limbs* down to) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who

devoted to twenty one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-versed in eighteen vernaculars, who was putting on a fine dress expressive of love (lit. home of love), who was proficient in singing, dallying, musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i. e. who was a very well-known harlot), whose *fee for the night* was one thousand gold coins, who was shown the honour (*by the king of that city*) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans.

9. *In that city of Vāniyagāma* there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujjhiyaya by his wife Subhaddā who was perfect in every way (*here the rest to be supplied down to*) *possessed of beautiful form.*

At that time and at that period the reverend Samaṇa Mahāvīra arrived there. The assembly of people went out to *hear him*, the king also went out *to hear him*. He went out like Koṇiya. The religion was expounded by *Lord Mahāvīra*. The

assembly returned. The king also returned. At that time and at that period the eldest disciple of the reverend Samana Mahāvīra named Indabhūi, who was a houseless monk (*here the remaining epithets to be supplied* down to) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannati (*i.e.* Bhagavatī-Sūtra), came to the city of Vāniyagāma and wandering for alms from *house to house* high and low he descended in the direction of the high road. There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had bands fastened to their chests, who had bells suspended *to their girdles*, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles. He also saw many

who had their loins girt up, who had put on armours, who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst these men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was besmeared with oil, who was possessed of a pair of rough rags fit for an offender, who had a rope and a garland of red flowers on his neck, who had his body covered with red chalk, who was frightened, who though condemned to death held his life dear, who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (*as an offender*) at every square with the beating of a broken drum. This proclamation of the following description was heard: "Truly, oh you beloved of the gods ! The boy Ujjhiyaya has not offended any king or prince but he has offended his own actions."

10. Then after seeing that man the following idea occured to reverend Goyama: "Alas! this man (*here the rest to be supplied* down to) experiences the pain resembling that of the hell." Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

having done so he through the midst of the city of Vâniyagâma (*here the rest to be supplied* down to) showed it (*the alms to his preceptor Lord Mahavira etc. and*) having bowed down and saluted reverend Mahâvira he spoke thus: "Oh, Venerable Sir, I being permitted by you (*went to*) Vâniyagâma (and here he tells everything that had happened). *Then he asked*: "Oh, Venerable Sir, who was that man in his former birth? (*here the whole account of Ujjhiyaa to be supplied down to*) experiences (*hellish miseries*).

The Samana replied: "Truly, oh Goyama! at that time and at that period in this very Bhârahe country in the continent of Jambu there was a city named Hatthinâura which was prosperous (*here the rest to be supplied*). In that city of Hatthinâura there was a king named Sunanda who was as powerful as the mountain Malaya (*here all his remaining epithets to be supplied*). In that city of Hatthinaura in its north-east part there was a shed of cows separate in hundreds of posts and very pleasant [illegible] her [illegible]

[illegible]

thinking. I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied* down to) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied* down to) *taking* weapons *with him*, and having done so, went through the middle of the city of Hatthināura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied* down to) of bulls (*here the rest to be supplied* down to) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (lit. cut off *i.e.* the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months *of her pregnancy* were over, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied* § *10* down to *bulls*) in the city of Hatthinâura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave *him* the name as follows: because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied* down to) became terrified (4) and began to run away in all directions, therefore let our son have the name 'Gottâsa-the frightener of cattle.' Then that Gottâsa boy passed away his boyhood. Then that formidable cattle-entrapper at a certain time met with death. Then that Gottâsa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, near ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-entrapper and having done so he performed the various worldly funeral rites. Then once upon a time that king Sunand himself appointed that boy Gottâsa as the state cattle-entrapper. Then that Gottâsa boy, as soon as he became the cattle-entrapper, became irreligious (*here the rest to be supplied* down to) difficult to be pleased. Then that boy Gottâsa, on account of his being the cattle-entrapper, every day used

thinking. I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied* down to) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied* down to) *taking* weapons *with him*, and having done so, went through the middle of the city of Hatthināura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied* down to) of bulls (*here the rest to be supplied* down to) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (lit. cut off *i.e.* the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months *of her pregnancy* were over, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing that great noise of that great cry many cattle of the city (here the rest to be supplied § 10 down to [illegible]) in the city of Hatthinâura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave him the name as follows: because this our son, screaming, produced an unpleasant voice and cried aloud with a great noise as soon as he was born, then, because hearing the great noise of the great cry of this boy many cattle of the city (here the rest to be supplied down to [illegible] became terrified (4) and began to run away in all directions, therefore let our son have the name [illegible] the frightener of cattle. Then that [illegible] boy passed away his boyhood. Then [illegible] the notable cattle-entrapper at a certain time met with death. Then that [illegible] boy, crying, wailing, and sobbing and being surrounded by friends, kinsmen, near ones, relations, acquaintances and attendants removed the [illegible] of the formidable cattle-entrapper [illegible] as he performed the various [illegible] Then once upon a time that [illegible] appointed that boy [illegible] entrapper. Then that [illegible] became the cattle-entrapper [illegible] [illegible] to be supp[illegible] [illegible] Then that [illegible] being the cattle-entrapper [illegible]

certain time when full nine months *of pregnancy* were over that house'wife Subhaddā gave birth to the son. Then that Subhaddā house'wife got that boy, as soon as he was born, to be thrown on a solitary dung-hill and having done so she got him to be taken back a second time and having done so she duly protecting and concealing *him* reared him up. Then the parents of that boy performed with great prosperity and reception "Thitivadiyā" (a rite performed at the birth of a child, perhaps for wishing him long life), the rite of 'exposing the child to the sun and the moon' at its birth which is done on the third day after the birth and the rite 'Jāgariyā' at which relatives keep religious wakefulness during the sixth night. Then when the eleventh day was over and the twelfth day came the parents of that boy gave him the following significant name true to its sense [illegible] son was thrown was on a solitary [illegible] the dunghill [illegible] birth therefore let him be [illegible] by name. Then that boy [illegible]

[illegible]

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems etc.*) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore, without *any* protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was caste away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champaka' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing being surrounded by many friends (*here the rest to be supplied* § 11), performed the worldly

funeral rites of the merchant Vijayymitta. Then at a certain time that Subhaddā, the wife of the merchant also met with death on account of constantly entering into the anxiety (lit. thinking) about the *crossing of* the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

13. Then the police-officers of the city (lit. protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujjiyaya from his house and having done so gave that house to some one else. Then that boy Ujjiyaya, being driven out of his house, began to grow up very happily in the squares (*here the rest to be supplied* §§ 5-6, down to) paths, gambling houses, courtezan's houses, and wine-shops Then that boy Ujjiyaya, uncontrolled and unchecked *as he was*, became self-willed, wanton, wine-drinker, and became addicted to theft, gambling, and harlots. Then at a certain time that Ujjiyaya came in contact with the courtesan Kāmajjayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajjayā. Then at a certain time, Siri, the queen of that king Vijayamitta suffered from vaginal pain; and the king Vijayymitta was not able to enjoy excellent human enjoyments with his queen Siri. Then at a certain time he got the boy Ujjiyaya to be driven away from the house of the courtesan

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems etc.*) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda *and* who was, therefore, without *any* protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was caste away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (*her husband*) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champaka' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing being surrounded by many friends (*here the rest to be supplied* § 11), performed the worldly

funeral rites of the merchant Vijayamitta. Then at a certain time that Subhaddā, the wife of the merchant also met with death on account of constantly entering into the anxiety (in thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

12. Then the peace-officers of the city (lit. protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujjhiyaya from his house and having done so gave that house to some one else. Then that boy Ujjhiyaya, being driven out of his house, began to grow up very rapidly in the squares (here the rest to be supplied §§ 5 f., down to) paths, gambling houses, courtesan's houses, and wine-shops. Then that boy Ujjhiyaya, uncontrolled and unchecked as he was, became self-willed, wanton, roamed at will, and became addicted to theft, gambling, and harlots. Then at a certain time that Ujjhiyaya came in contact with the courtesan Kāmajjhayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajjhayā. Then at a certain time, Sir, the queen of that king Vijayamitta suffered from vaginal pain and the king Vijayamitta was not able to enjoy excellent human enjoyments with his queen Sirī. Then at a certain time he got the boy Ujjhiyaya to be driven away from the house of the courtesan

Kāmajzayā and having done so he kept the courtesan Kāmajzayā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajzayā. Then that boy Ujziyaya, being driven out of the house of the courtesan Kāmajzayā and being attached, addicted, greedy, deeply loving and thinking of the courtesan Kāmajzayā and not getting remembrance attachment and composure of mind in anything else and having his heart fixed upon her, his mind gone to her, his feelings full of her ideas, thinking of her, engaged in *finding out the remedies* to obtain her *back*, concentrating all his sense-organs upon her and full of the thoughts of her, always awaited the several opprtunities (lit. weak points) *of going to the royal house*, *of taking the advantage* (lit. holes) of *scanty royal retinue and of taking the chance* (lit. drawback) *of seeing her seperated from all other persons*. Then at a certain time that boy Ujziyaya found an opportunity (lit. weak-point) to *visit* the courtesan Kāmajzayā, and secretly entered the house of the courtesan Kāmajzayā and having done so he enjoyed with her excellent human enjoyments.

Now, the king *Vijayamitta*, having taken his bath (*here the rest to be supplied*, down to) expiation and having decorated *himself* with all ornaments and being surrounded by a ring of men, went to the house of Kāmajzayā and having done so he saw there the boy Ujziy-

excellent human enjoyments with the courtesan Kāmajjayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i.e. became much more angry) and made the boy Ujjhiyaya *to be arrested by his* men and having done so he *gave him a sound beating and* made his body broken and shattered by strokes of bones, fists knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows. In this way, oh, Goyama! the boy Ujjhiyaya experiences (*here the rest to be supplied* §§ 6-7, down to) of acts done previously."

14. *Then Goyama asked*: "Oh, Venerable Sir! where will the boy Ujjhiyaya go from here after his death at the time of surcease? Where will he be re-born?" *Then the Samana replied*: "Oh, Goyama having completed his long life of twenty five years the boy Ujjhiyaya, being impaled this very day *at the time* when one third part of the day will *still* remain *to pass*, will, after his death at the time of surcease, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from that *he* will be re-born as a monkey *in the families of* monkeys at the foot of the mountain Veyaddha in the country of Bhāraha *situated* in this very continent of Jambuddiva. There having comple[ted] his juvenile life and being greatly att[ached]

addicted, greedy and desirous of the pleasures of lower animals, he will kill young ones of monkeys *newly* born. *Then* he, whose actions will be such [who will be intent upon doing actions of this type, who will be possessed of (*evil*) knowledge of doing such actions, and who will be possessed of such a conduct], will, having met with death at the time of surcease, be re-born as a son in the family of harlots in the city of Indapura *situated* in the country of Bhāraha in the continent of Jambuddiva. Then the parents *of that boy* will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve days *after his* birth (i.e. after he will be twelve days old) will give him this name of the following description: "Let him be an eunuch named Piyasena." Then that eunuch Piyasena will complete his boyhood, will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellence and an exquisite body being endowed with form, youth and beauty. Then that eunuch Piyasena having brought under his influence many kings (*here the rest to be supplied* §§ 5-6, down to) and others by means of the various uses of magic, charms, magic powders, maddening (lit. making fly) their hearts, concealing what is obtained, attracting, captivating their *hearts*

great human pleasures. Then that eunuch Piyasena, whose actions will be such (*here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell-being in the region Rayaṇappabhā. Then *he will be re-born* among the reptiles, then a Suṁsumāra crocodile *and so forth* just as *in the case of* the first *Miyāputta* § 7, down to) the region *of hell*. Then having afterwards come out from that he will be re-born as a buffalo in the city of Champā *situated* in the country of Bhāraha in this very continent of Jambuddīva. There at a certain time being deprived of its life by keepers of the pen ('gotthila') he will be re-born as a son in the family of a rich man in that very city of Champā. There having completed his boyhood he, in the presence of worthy monks (here the rest to be supplied *including the incident* of commencement, enlightenment, accepting monkhood (lit. a houseless state), becoming *born as a deva* in the Suhamma heaven just as *in the case of* the first *Miyāputta*, down to) he shall finish his course."

(*Here the usual* Conclusion *is to be inserted*.)

End of the Second Lecture of the First Book of the Seventh Aṅga called Vivāgasuyam.

Third Lecture.

The Story of Abhaggasena.

(The Introduction to the Third *Lecture, in the usual terms, is to be inserted here.*)

15. Truly, Jambū at that time and at that period there was a town called Purimatāla *which was* prosperous (*here the rest to be supplied*). In the north-easterly direction of that city of Purimatāla there was a park Amohadamsaṇa. There, there was the temple of the demigod Amohadamsi. In that city of Purimatāla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatāla there was situated a forest-settlement of thieves named Sālā which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-nets, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterised by scarcity of water, in which there were many passages and by-ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sālā, the forest-settlement of thieves, there lived the leader of thieves named Vijaya who was irreligious (*here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (*living creatures*)], who was bloody-handed, whose fame *as a thief* had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound *of an object*. He was irreligious and the foremost champion in wielding a sword. In that Sālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (*here the rest to be supplied*, down to) passed his time *happily*.

16. Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, debauches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open *the walls of houses* by cutting holes into them, rogues (lit. one who wears a rag, a thief) and of many other *thieves* whose limbs were cut off (*i.e.* who were punished for thefts) and who were exiled (and hence undesirable). Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit. residences), wealth, corn, and *extort* suitable money from the people of the north-easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking persons captives, waylaying travellers and breaking open *the walls of houses* by means of *cuts* etc. He used to rob often (lit. every now and

then.) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandasiri who was perfect *in all her limbs (here the rest to be supplied)*. The son of that Vijaya, the leader of thieves, born of his wife Khandasiri, was a boy named Abhaggasena whose body was endowed with all the five sense-organs without any deficiency, who had become educated, who had attained to maturity of age *to be able to enjoy pleasures of life*, and who had attained to youth.

At that time and at that period the Samaṇa, the blessed Mahāvira arrived *on a visit* to the city of Purimatāla. The assembly of people went out *to hear him*. The king *also* went out *to hear him*. The Religion was expounded by Lord Mahāvira. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samaṇa, the blessed Mahāvira (*here the rest to be supplied*, down to) descended on the high-road. There he saw many elephants, many horses and men who had their loins girt up and who had put on their armours (*here the rest to be supplied* § 9). Amidst those men he saw a man *who was bound up in such a manner that* his neck was bent down (*here the rest to be supplied* § 9, down to) who was being announced (*as an offender*) *at every square with the beating of a broken drum*. Then, the royal officers made him enter the first

square *of the city* and having done so they killed before *his very eyes* eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'kāgani' or gunjā fruit) and having done so they made him drink the water in the form of blood. After that in the second square *they* killed before him his eight *younger* aunts (*the wives of those eight younger uncles that were killed*). In the same way, in the third square *they killed* the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons *of his father* (*i.e. all his brothers excluding himself*), in the sixth *square* the wives (*of all the brothers*), in the seventh the sons-in-laws of his father (i.e. the husbands of his sisters), in the eighth the daughters *of his father* (i.e. his sisters), in the ninth the grandsons *of his father* (i.e. the sons of his brothers and sisters), in the tenth the grand-daughters *of his father* (i.e. the daughters of his brothers and sisters), in the eleventh the husbands of *those* grand-daughters *of his father*, in the twelfth the wives of *those* grand-sons *of his father*, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters, in the fifteenth the husbands of his mother's sisters in the sixteenth his mother's sisters, in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining friends, caste-

fellows, near ones, *relatives*, kinsmen, acquaintances and attendants and having done so they beat him very much by means of the lashes of whips and made him miserably eat very small pieces of meat and made him drink water in the form of blood.

15 Then that blessed Goyama saw that man and having done so this thought of the following description occured to him (*here the rest to be supplied* § 10, down to) went out as he had come and spoke thus: "Truly, oh venerable sir!" (*here the rest to be supplied* § 10, *exactly as before*, down to) "Oh, Venerable [illegible] Who was that man in his former birth? (*here the rest to be supplied* §§ [illegible], down to) "[illegible])." Then the Samana [illegible] at that time and [illegible] named Purimatala [illegible] country of Bharatavasa in this very continent of Jambudvipa which was prosperous (*here the rest to be supplied*). In that city of Purimatala [illegible]

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff *and carried on shoulders*, and take away from the skirts of the city of Purimatāla, many eggs of the female crows, those of the female owls, those of the female pigeons, *those of the* "tittibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc., and having done so they used to fill up the pairs of baskets attached to a bamboo-staff and *having done so* they used to go to *the place* where Ninnaa, the dealer in eggs, was and having done so they took *those eggs* near that Ninnaa, the dealer in eggs. Then many men of that Ninnaa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake *these* many eggs of the female crows (*here the text to be supplied*, down to) the eggs of the female hens and those of many other water animals, land animals and birds etc. in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnaa, the dealer in eggs, himself, also used to [illegible] tasting and eating [illegible] *d* [illegible] § 10) together with those [illegible] crows (*here the text* [illegible]

the eggs of the female hens which were baked, roasted and fried. Then that Ninnaa, the dealer in eggs, whose actions were of this type (!) having accumulated great sin and having completed his long life of one thousand years and having met with death at the time of surcease, was re-born as a hell-being in the third region among the hells the maximum duration of life where is said to be seven Sāgarovamas.

18. Then, having afterwards come out from that he was re-born as the son of Vijaya, the leader of thieves, in the womb of his wife Khandasiri, in Sālā, the forest-settlement of thieves. Then at a certain time, when full three months *of her pregnancy* had passed, this pregnancy-desire of the following description arose in *the mind of* that Khandasiri, the wife *of the leader of thieves*: "Blessed indeed, are those mothers who pass their time by tasting and eating abundant food, drinks, articles of eating, articles of taste and wine, having taken their baths, having offered oblations (*here the rest to be supplied*, down to) having made amendments, having decorated *themselves* with all *kinds* of ornaments and being surrounded by many friends, caste-fellows, one's own *near relatives*, kinsmen, acquaintances, attendants and women, and many other wives (lit. women) of thieves, and who, after having taken their meals and after having come to the hall after [illegible] to eat settlements

etc., putting on man's attire and having girt up their loins (*here the rest to be supplied* § 9, *down to*) equipped with weapons and missiles, satisfy their pregnancy-desire by filling *the sky* with a noise excellent (*here the rest to be supplied*, down to) and as *loud as* the roaring noise of an ocean, *produced* by the constant beating of a trumpet blown quickly with shields in hands, swords drawn, brandished quivers placed on the shoulder, bows producing twang, arrows thrown, brandishing of weapons and thigh-like bells suspended and drawn up, and by looking and moving everywhere in all directions in Sālā, the forest-settlement of thieves. Therefore, If I, also satisfy (*here the rest to be supplied*, down to) *I shall also be blessed.*" Having thought so, she, on account of that pregnancy-desire being not satisfied, (*here the rest to be supplied* § 10, *down to*) fell a thinking. Then that Vijaya, the leader of thieves, saw *his* wife Khandasiri indiscriminate (*here the rest to be supplied*), and having seen her indiscriminate spoke thus: "Oh, you beloved of the gods! why are you indiscriminate (*here the rest to be supplied*, down to) have fallen into thinking?" Then that Khandasiri spoke to Vijaya thus: "Oh, you beloved of the gods! after full three months of my pregnancy (*here the rest to be supplied*, down to) I have fallen into thinking." Then that Vijaya, the leader of thieves, having heard this account from his wife Khandasiri spoke thus "O

that Vijaya, the leader of thieves, on the eleventh day *after* the *birth* of that boy, got prepared abundant food (4), invited *his* friends, caste-fellows (*and so forth, here the rest to be supplied*, down to) spoke thus before those friends, caste-fellows (*and so forth*) : "Because this pregnancy-desire of this description arose in us (i.e. in the mind of the mother of the boy) when this boy entered the womb therefore let our son be 'Abhaggasena-one having an invincible army (*of thieves*)'-by name. Then that boy Abhaggasena, *being taken care of* by five nurses (*here the rest to be supplied* § 12, down to) grew up.

19 Then that boy Abhaggasena completed his boyhood, was *married to* eight girls *by his parents* (*here the rest to be supplied*, down to) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions. Then at a certain time that Vijaya, the leader of thieves, met with death. Then that boy Abhaggasena, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worldly funeral rites, and after some time he had his grief mitigated. Then, at a certain time those five hundred thieves crowned the boy Abhaggasena to the great leadership of thieves in Sala the forest settlement of thieves. Then that boy Abhagga-

4 ...

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied*, down to) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggasena, the leader of thieves, alive and bring him to me." Then that commander of the army responded to thus, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied* § 9, down to) with missiles, and producing a great roaring noise (*here the rest to be supplied*, down to) *resembling the roaring of an ocean* with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied* § 18), went through the midst of the city of Purimatāla and having done so proceeded to go to *the place* where Sālā the forest-settlement of thieves, was situated. Then the spies of that Abhaggasena, the leader of thieves, getting the intelligence about this went to where [illegible] the forest-settlement of thieves, was and [illegible] Abhaggasena, the leader of thieves [illegible] ing done so and having folded [illegible] down to) and spoke thus:

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied*, down to) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggasena, the leader of thieves, alive and bring him to me." Then that commander of the army responded to thus, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied* § 9, down to) with missiles, and produ- cing a great roaring noise (*here the rest to be supplied*, down to) *resembling the roaring of an ocean* with the beating of a trumpet blown quickly with shields fastened on hands (*here th rest to be supplied* § 18), went through th midst of the city of Purimatāla and having do so proceeded to go to *the place* where Sālā, forest-settlement of thieves, was situated. Th the spies of that Abhaggasena, the leader thieves, getting the intelligence about this to where Sala, the forest-settlement of th was and *to where* Abhaggasena, the leade thieves, was and having done so and having their hands (*as above*, down to) and spoke

could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or that of warriors on foot (i.e. infantry) or that of chariots—or even with an army consisting of *all these* four parts. Therefore, he could be approached only by being taken into confidence by means of negotiations, dissentions (in an enemy's party) and valuable gifts. Those *so-called* followers of his *who are in his confidence*, who create dissentions among his friends, kinsmen, near ones, relatives, acquaintances and attendants by means of abundant money, gold, excellent rich treasures and wealth, and who frequently send to Abhaggasena, the leader of thieves, costly, rich and valuable presents, will be able to take him into confidence."

20. Then at a certain time that king Mahabbala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabbala, at a certain time, got announced a festival the admission to which was without any fees (*here the rest to be supplied, down to*) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus: "Oh, you beloved of the gods! go to Sali, the forest settlement of thieves, and there having folded your hands (*and so forth, down to*) you should

many friends and relatives and having taken his
bath (*and so forth, down to*) and having
decorated himself with all kinds of ornaments and
that abundant food (4) and wine (6) and became
intoxicated. Then that king Mahabbala summoned
his family-men and having done so spoke to them
thus: "Oh, you beloved of the gods! go and
shut up the gates of the city of Purimatâla
capture Abhaggasena, the leader of thieves
and bring *him* to me." Then those family-men
having folded their hands (*and so forth*
so) responded to him, and shut up the gates of
the city of Purimatâla and captured Abhaggasena
the leader of thieves, alive and brought him to
king Mahabbala. Then that king Mahabbala
thus got Abhaggasena, the leader of thieves
brought as an offender in this way
described above §16). In this way
Abhaggasena, the leader of thieves
(*here the rest to be supplied*,
fruits of acts done previously."

Then Goyama asked: "Oh,
where will Abhaggasena, the leader
after his death at the time of
will he be re-born?" Then the
"Oh, Goyama, Abhaggasena, the
having completed his long
years and being impaled on
one third of the day will
having met with death at

will be re-born in the region of Rayaṇappabhā, in the hell having maximum *duration of life.* Then having afterwards come out from that *he will pass through various* worldly existences (*here the rest to be supplied* exactly *as in the case* of the first–Miyāputta, down to) region *of hell.* Then having come out from that he will be re-born as a pig in the city of Vāṇārasi; and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vāṇārasi. There he having passed his boyhood (*here the rest to be supplied,* exactly *as in the case of* the first, down to) will attain liberation.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Third Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Fourth Lecture.

The Story of Sagada.



(The Introduction to the Fourth *Lecture, in the usual terms, is to be inserted here.*)

21. Truly, Jambū at that time and at that period there was a town named Sāhanjani which was possessed of wealth, well-protected and prosperous. Outside that city of Sāhanjaṇi, in the north-easterly direction, there was a park named Devaramaṇa. There, there was an old abode of the demigod Amoha. In that city of Sahanjaṇi there was a king named Mahachanda *who was as powerful as the mountain* Mahaya etc. That king Mahachanda had a minister named Suseṇa *who was well-versed in the four expedients of winning over an enemy viz. making* negotiations, *creating dissentions in an enemy's army*, an open attack (lit. punishment) and bribery etc., and who was proficient in exercising control. In that city of Sāhanjani there was a harlot named Sudansaṇā (*here her description to be given* §8). In that city of Sahanjani there dwelt a householder Subhadda who was rich (*here his remaining epithets to be supplied*). That householder named Subhadda had a wife named Bhaddā who was perfect in every way (*here the rest to be supplied*). That householder Subhadda had a son named Sagada, born of his wife Bhaddā, who was perfect in every way (*here the rest to be*

supplied). At that time and at that period there arrived on a visit the Samana, the blessed Mahāvira, the assembly and the king went out *to hear him*, the law was expounded *by the Samaṇa*, the assembly returned. At that time and at that period *Goyama*, the eldest disciple of the Samaṇa (*here the rest to be supplied* §9, down to) descended in the direction of the high road. There *he saw many* elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (*here the rest to be supplied* §9, down to) *and who was being announced as an offender* by a proclamation. (*Here everything to be supplied as before*; down to :) The blessed one replied : "Truly, oh Goyama! at that time and at that period there was a city named Chhagalapura in the country of Bhāraha in this very continent of Jambuddiva. There, there was a king named Sihagiri *who was as powerful as the mountain* Mahayā (*here the remaining to be supplied*). In that city of Chhagalpura there dwelt a shepherd named Chhanniа who was rich (*here the rest to be supplied*, down to) irreligious (*here the rest to be supplied* §§5–6, down to) difficult to be pleased. That shepherd Chhaṇṇia had many herds of animals such as goats, rams, *rojjhas*, bulls, hares, pigs, young deer, lions, deer, peacocks, buffaloes, animals which are kept in hundreds and animals which are kept in thousands, who were kept in a pen. And there many other persons

who were paid wages either in cash or in food, protected and looked after many goats (*as above*, down to) buffaloes. And many other men of his dwelt in the pen of the goats (*here the rest to be supplied*). And those many other men of his, who were paid wages either in cash or in food, deprived several hundreds and thousands *of goats etc.* of their lives, and cut them into pieces and small pieces and brought them to the shepherd Chhania. And those many men of his used to fry, roast and bake those many pieces of flesh of the goats (*here the rest to be supplied*, down to) buffaloes in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and then they used to earn their livelihood *by selling them* in *the market of* the principal street *of the town*. And that Chhania, the shepherd, also used to eat those various pieces of flesh of the goats (*as above*, down to) buffaloes, which were fried, roasted and baked, together with wine. (6) Then that Chhania, whose actions were of this type (*here the rest to be supplied* §§5–6, down to) having accumulated great (lit. wicked) sin and having completed his long life of seven hundred years and having met with death at the time of sunrise was reborn as a hell-being in

who gives birth to dead children). The children which she bore met with death when they were born. Then that shepherd chhania having afterwards come out of the fourth region *of hell* was re-born in this very city of Sāhanjani as a son in the womb of Bhaddā, the wife of the householder Subhadda. Then that Bhaddā, the wife of the householder, at a certain time when full nine months *of her pregnancy* were over, gave birth to a son. Then the parents placed that boy under a cart as soon as he was born and caused him to be brought back a second time and gradually protected him, nursed him and reared him up (*here everything else to be understood exactly as in the case of Ujjhiyaya* § 12, down to): 'because we placed this son under a cart as soon as he was born therefore let this son of ours be 'Sagada' by name.' (*Here the rest is to be reproduced exactly as in the case of Ujjhiyaya* § 12, down to) Subhadda met with death in Lavanasamudda and the mother *of the boy* also met with death. And he (*i.e.* Sagada) was driven out of his house. Then that boy Sagada being driven out of his house *began to grow up very happily* in the squares (*here the rest to be reproduced exactly as in the case of Ujjhiyaya* § 13, down to) he came in contact with the courtesan Sudarisanā. Then that minister Susena, at a certain time, got that boy Sagada to be driven out of the house of the courtesan Sudarisanā and he kept the courtesan Sudarisanā as his own

mistress and enjoyed excellent human pleasures with the courtesan Sudarisanā. Then that boy Sagada being driven out of the house of the courtesan Sudarisanā and (*here the rest to be reproduced exactly as in the case of Ujjhyaya* § 13, down to) not getting remembrance *etc.* in anything else, at a certain time, secretly entered the house of Sudarisanā, and having done so he enjoyed excellent pleasures with Sudarisanā. Now, the minister Susena having taken his bath (*here the rest to be supplied*, down to) having decorated himself and *being surrounded* by a ring of men went to where the house of the courtesan Sudarisanā was *situated*, and having done so he saw the boy Sagada enjoying excellent pleasures with the courtesan Sudarisanā and having done so, he, being greatly enraged (*here the rest to be supplied*, down to) and burning with anger, contracted his eye-brows in three folds on his forehead (i.e. became much more angry), got the boy Sagada to be arrested by his men (*here the rest to be supplied* § 13, down to) he bound him up bending his neck downwards and having done so he went to where king Mahachanda was and having done so and having folded his hands he spoke thus: "Truly, oh, lord! the boy Sagada has offended my inner-appartment." Then that king Mahachanda spoke thus to the minister Susena: "Oh you beloved of gods! you may yourself punish the boy Sagada." Then that minister

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly, in this way oh, Goyama! the boy Sagada experiences *the fruits of* acts done previously."

23. *Then Goyama asked*: "Oh, Venerable Sir! where will the boy Sagada go after his death? Where will he be re-born?" Then the Samaṇa answered: "Oh, Goyama! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire *at the time* when one third part of this very day will *still* remain to pass, will after his death at the time of surcease, be re-born as a hell-being in the region of Rayaṇappabhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Matanga—a *low-caste* in the city of Rāyagiha. Then the parents of that boy after his completing the twelfth day *after his birth* will give him this name of the following description true to its *sense*: 'Let our son be Sagada by name and our daughter Sudarisanā by name.' Then that boy Sagada having completed his boyhood will attain to youth and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being endowed with form,

youth and beauty. Then that boy Sagaḍa being enamoured of Sudarisaṇā on account of her form youth and beauty will enjoy with Sudarisaṇā excellent human enjoyments. Then at a certain time that boy Sagaḍa will attain to the position of a cattle-entrapper. Then he will be a cattle-entrapper irreligious (*here the rest to be supplied*, §§ 5–6, down to) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Guttasaṇa* § 11) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayaṇappabhā. *Then he will wander into the worldly existence down to hells as in the case of Miyāputta or Ujjhiyaya.* Then having afterwards come out of that he will be re-born as a fish in the city of Vanarasi, and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vāṇārasi. *Then he will get* enlightenment, will become averse to worldly life, will accept monkhood will, *after his death at the time of surcease* be re-born as a god in Sohamma heaven and will *ultimately* get liberation in the country of Mahāvideha."

(*Here the usual* Conclusion *is to be inserted.*)

End of the Fourth Lecture of the First Book of the Seventh Anga called Vivāgasuyam.



Fifth Lecture.

The Story of Bahassaidatta.

(The Introduction to the Fifth *Lecture, in the* [illegible] *inserted here.*)

24 [illegible] that time and at that [illegible] named Kosambi which [illegible] protected and happy. Outside [illegible] Chandovatana and a [illegible] of Kosambi [illegible] Maha[illegible] queen named Miga[illegible] named Udayana, [illegible] M[illegible] who was [illegible] queen

[illegible] family priest [illegible] the Rayveya [illegible] wife named [illegible] and a son named [illegible] Vasudatta who [illegible] At that time and at [illegible] *there* [illegible] at that period revered [illegible]

the high road, and there he saw (exactly *as before* §9, down to) elephants, horses and a man amidst the *crowd of* men. *The same* thought *occured to him* and asked exactly *as before the account of that man's* former birth, and reverend Mahāvira replied: "Truly, oh, Goyama! at that time and at that period there was a city named Savvatobhadda in the country of Bhārahi in this very continent of Jambu, which was prosperous, well-protected and happy. In that city of Savvattobhadda there was a king named Jiyasattū. That king Jiyasattū had a family priest named Mahesaradatta who was well-versed in Rivveya—Rgveda (4) down to Atthavvana—Atharvaveda. Then that family-priest Mahesaradatta, for the increase of the strength and kingdom of king Jiyasattu, got captured every morning one son of a Brahmin, one son of a Kshtriya, one son of a merchant-Vaisya, and one son of a low-caste—S'udra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well-being of king Jiyasattu. Then that family priest Mahesaradatta *used to get captured and get the hearts to be taken out*, of two Brahmins, two Kshatriyas two Vais'yas and two S'udras on the eighth and the fourteenth *days of the month*, four *Brahmins, Kshatriyas, Vais'yas and S'udras* every four months, eight every six months and sixteen every year. And, whenever king Jiyasatt: was engaged in fighting with his enemy's army, the family-priest Mahesaradatta used to get captured ei

hundred Brahmin boys, eight hundred Kshatriya boys, eight hundred Vais'ya boys and eight hundred S'udra boys and used to get their hearts to be taken out while they were alive, and, thus gave offerings for the well-being of king Jiyasattu, and then that enemy's army was either forthwith routed or repulsed.

25 Then that family priest Mahesardatta whose actions were of this type (*here the rest to be supplied* §§ 5-6) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seventeen Sagaropamas. Then having afterwards come out of it he was re-born as the son of the family priest Somadatta by his *wife* Vasudatta in this very city of Kosambi. Then the parents of that boy after his completing the twelfth day *after his birth* gave him this name of the following [illegible] "Because this our boy is the son of [illegible] Vasudatta [illegible]

[illegible]

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayâṇiya met with death. Then that prince Udâyana crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied* § 11, down to) merchants and others, removed the dead body of king Sayâṇiya with great pomp and show and performed the various worldly funeral rites. Then those many kings (*as above*, down to) merchants lavishly coronated that prince Udâyana as their king. Then that prince Udâyana became a king *as powerful as the mountain* Mahayâ (*here the rest to be supplied*). Then that boy Bahassaidatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Udâyana. Then that family priest Bahassaidatta entering the inner-appartments at any proper or improper, not old or old time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumâvai, and enjoyed excellent pleasures with

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama! the family priest Bahassaidatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously."

Then Goyama asked: "Oh, Venerable Sir, where will the boy Bahassaidatta go having met with death here? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! the family priest—the boy Bahassaidatta, having lived his long life of sixty four years and being impaled this very day *at the time* when one third part of the day will still remain to pass and having thus met with death at the time of surcease, *will be re-born* in the region Rayanppabhā. Then he will wander into *worldly existences* down to the region *of hell and then having afterwards come out from that* he will be re-born as a deer in the city of Hatthināura. There he, being killed by hunters, *will be re-born* as a son in the family of a rich merchant in that very city of Hatthināura. *Then he will get* enlightenment (*here the rest to be supplied as in the case of Maggaputta, down to*) will be re-born in a celestial car in the Sohamma heaven and will get liberation in the country of Mahāvideha.

(*Here the usual Conclusion is to be inserted.*)

End of the Fifth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyam.



Sixth Lecture

The Story of Nandivaddhana (or Nandis...

(The Introduction to the Third Lecture in usual terms, is to be inserted here.)

26. Truly Jambu at that time and at ... period *there was* a city named Mahurā, a ... called Bhandira, a demigod named Sudansana, ... ing named Siridāma. *He had a* wife *nam*... andhusiri. *They had a* son *named* prince Nan... ddhana who was perfect *in every way* and wh... as the crowned prince. That *king* Siridama had ... minister named Subandhu *who was well-versed in* all the four expedients of winning over an enemy, viz. negotiations, dissentions (*here the rest to be supplied* §21) That minister Subandhu had a son named Bahumittaputta who was perfect *in every way*. That king Siridama had a barber named Chitta. As he was performing astonishing and diverse duty of a barber to king Siridāma, he had free access to all places, all regions and even to the harem. At that time and at that period Goyama, the eldest *disciple* of the Samana (*here the rest to be supplied* §9, *down to*), descended in the direction of the high road and saw (*exactly as before* §9) elephants, horses and men. And amidst those men he saw a man (*here the rest ... supplied* ... *down to*) surrounded ... many men and women. Then the man ... ... a strong ... ...

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by *strongly* heated iron jars which, therefore, resembled a burning flame, some of which were filled with *melted* copper, some with *melted* tin, some with *melted* lead, some with water mixed with chunam and some with oil mixed with salts or acids. Then they made him put on a red hot (lit. resembling a burning flame) necklace consisting of eighteen strings, then a *red hot* necklace of nine strings (*here the rest to be supplied, down to*) a *red hot* 'patta'—an ornament for the forehead—and then a *red hot* crown. *Then* the following thought (*here the rest to be supplied exactly as in* § 10, *down to*): *The samana* answered: "Truly, oh Goyama! at that time and at that period there was a city named Sihapura, in the country of Bharaha in this very continent of Jambudivva, which was prosperous, well-protected and happy. In that city of Sihapura there was a king named Siharaha. That king Siharaha had a jailor named Duyyohana who was irreligious (*here the rest to be supplied, down to*) difficult to be pleased. That jailor had these articles, for use in the jail for extortion of prisoners, of the following description viz. many iron pots—some of which were full of copper, some full of tin, some full of lead, some full of water mixed with chunam and some full of oil mixed with salts or acids all of which were kept burning on fire.

That jailor Dujjohana had many 'uttiyās'-big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled. That jailor Dujjohaṇa had many heaps and collections of hand-cuffs, fetters for feet, 'hadis' —massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered. That jailor Dujjohaṇa had many heaps and collections of many bamboo-creepers, cane-creepers, tamarind-creepers, whips with fine leathern straps, ordinary whips and straps made from hemp. That jailor Dujjohaṇa had many heaps and collections of slabs of stones sticks, clubs and small anchors of iron or stone. That jailor Dujjohaṇa had many heaps and collections of threads, ropes, nooses and ropes made of hair. That jailor Dujjohaṇa had many heaps and collections of swords, saws, razor-blades and 'kalambachirapatta—kinds of weapons' That jailor Dujjohana had many heaps and collections of iron nails, bamboo-pegs, leathern straps and weapons resembling scorpion stings—'atlapalla.' That jailor Dujjohana had many heaps and collections of small needles, big needles and small iron clubs That jailor Dujjohana had many heaps and collections of small razors for shaving, small razors for cutting of nails nail-cutters, cutters of tools

and blades of Darbha grass. Then that jailor got captured many thieves, debauches, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper, some *melted* tin, some *melted* lead, some *heated* water mixed with chunnum, some *heated* oil mixed with salts or acids and some he made to bathe with that *very oil*. He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (*here the rest to be supplied as above*, down to) and some that of rams. He made others fall down on their belly and to some he gave lashes of whips with a 'chhada chadda' sound, to some he gave excessive pain with the same, some he handcuffed, some he fastened with fetters on feet, some he fastened on 'hadis,' some he put into shackles, he forced some to contract and break *their limbs etc.*, some he chained with iron chains, he cut off the hands of some (*and so forth*, down to) some he wounded with weapons, some he got to be beaten by means of bamboo-creepers (*here the rest to be supplied as above*, down to) and some with straps made from hemp. Others he made to lie down on their backs, and got slabs of stones to be put on their bellies and then got sticks to be put upon those slabs and having done so he asked his men to give a good shaking to the other logs and some

of them he got to be bound in hand and feet by means of threads (*here the rest to be supplied as above*, down to) ropes made of hair and then put them down in a well with their heads down and made them drink water, some he caused to bleed by means of swords (*here the rest to be supplied as above*, down to) 'kalandachhinnapattas' and made them bathe with oil mixed with salts or acids, some he made to thrust nails and bamboo-pegs on their foreheads, collar bones, elbows, knees and heels and made them thrust *on the remaining parts* [illegible] then horn, thorn weapons resembling scorpion stings, some he made to thrust needles and blades of Darbha grass on the fingures of their hands and feet by means of small hammers and made them walk on the ground, some he caused to lance in their body by means of small razors (*here the rest to be supplied as above*, down to) kudalchheda and made them cover their bodies with wet Darbha and Kusa grass and made them set in the sunshine and when they (the Darbha and the Kusa grass) were dry, pulled them out (so that the skin would have [illegible]) 'chhinna chhalla' sound

hell the maximum duration of life where is twenty two Sāgarovamas.

27. Then having afterwards come out from that he was born as a son in the womb of Bandhusiri the queen of the king Siridāma in this very city of Mahurā. Then Bandhusiri, after full nine months *of her pregnancy* were over (*here the rest to be supplied*, down to) gave birth to a son. Then after his completion of the twelfth day *after his birth* his parents gave him this name of the following description: "Let our son be 'Nandisena' by name." Then that prince Nandisena being surrounded by five nurses (*here the rest to be supplied* §12, down to) began to grow up. Then that prince Nandisena completed his boyhood (*here the rest to be supplied* §12, down to) became a youth and became a crowned prince. Then that prince Nandisena, being greedy of the kingdom (*here the rest to be supplied*, §§ 5-6, down to) harem, desired to kill king Siridāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandisena awaited the several opportunities (i.e. weak points, holes and drawbacks) of *killing* king Siridāma. Then that prince Nandisena not getting any opportunity (i.e. weak points) of *killing* king Siridāma, at a certain time, sent for the barber Chitta and having done so spoke to him thus:—"Oh, you beloved of the gods! you have got free access to all places, all regions and

the sores which were oozing out pus and blood, from whose ears and nose water was oozing out, who was every moment vomitting out morsels of pus, blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup—'mallaga' and a broken earthen pot, and who was making his livelihood by begging (lit by saying 'give me food') at *every* house. Then reverend Goyama wandered *on alms* in high as well as low families and accepted enough of it and went *out of the city of* Pāḍalasaṇḍa and *went* to where the blessed Samaṇa, *Mahāvīra, was*, showed him the [illegible] and showed it to him again and again and being permitted by the Samaṇa (*here the rest to be supplied as shown to*) *he took food without any* [illegible] *for that food, but simply as* [illegible], as a snake takes to the hole (*i.e., he took his food as if without* [illegible] *not to touch the cavity of his mouth* [illegible]), just as a snake enters into its hole without touching the side of the hole, and [illegible] time by making himself [illegible] self-control and penance.

Then reverend Goyama on a second occasion [illegible] the two days' fast (i.e. the fast in which six meals are cut off) in the

first 'Porasi'-a period of three hours (lit. human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* §9, down to) entered the city of Pādalasanda by the southern gate and saw that very man suffering from itching (*here the rest to be supplied* exactly *as above*, down to) passed his time by *making himself engrossed in* self-control and penance Then on a third occasion that Goyama *at the time of breaking* the two-days' fast (*here the rest to be supplied* exactly *as above*, down to) entered the city of Pādalasanda by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*). Then on a fourth *occasion* at the time of breaking the two days' fast he *entered* through the northern gate (*here the rest to be supplied as above*) *and saw that very man.* Then the following idea occured to him: "Oh this man (*here* the *rest to be supplied* §4, down to) of acts done previously, and spoke thus: "Truly, oh, Venerable Sir! I, at the time of breaking the two days' fast (*here the rest to be supplied as above*, down to) for wandering for alms went to where the city of Pādalasanda was and having done so I entered Pādalasanda by the eastern gate. There I saw a man who was suffering from itching (*here the rest to be supplied as above*, down to) making his livelihood *by begging*. Then on the second occasion of breaking the two days' fast I entered through the southern gate. *Then*

on the third occasion of breaking the two days' fast I entered through the Western *gate*. In the same manner on a fourth *occasion* at the time of breaking the fast I entered through the northern gate and saw that very man who was suffering from itching (*here the rest to be supplied as above*, down to) making his livelihood *by* begging, and an idea occoured to me of asking your Lord about his previous birth." *Then the Samaṇa* answered: "Truly, oh, Goyama! at that time and at that period there was a town named Vijayapura, in the country of Bharaha in this very continent of Jambuddiva, which was prosperous, *well-protected and happy*. In that city of Vijayapura there was a king named Kaṇagaraha. That king Kaṇagaraha had a physician named Dhannantari who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgeory, (4) the *science of the cure of bodily diseases*, (5) *the science of cure for poisons*, (6) *the science* of warding off evil spirits, (7) *the science of elixirs of life*, and (8) the science of the *medicine to secure* manly power. He was a skilful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantari used *to prescribe* [illegible] preparations to king Kaṇagaraha, to his harem, and to many kings (*here the rest to be supplied* §§ [illegible], down to) merchants, and to many weak persons, and

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggers in rags, and to other sick persons. To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'sumsumāra' crocodile, to some that of a goat; in this way to others that of a ram, a 'rojza,' a hog, a deer, a hare, a cow or a buffalo; to some that of a 'tittira' bird, to some that of sparrows, 'lavaka' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit animals moving in the sky) etc.; and that physician Dhannantari, himself, used to eat and taste the flesh of those many fish (*here the rest to be supplied as above,* down to) that of peacocks and that of many water animals, land animals and birds, which was fried, baked and roasted *together with* wine (6).

Then that physician Dhannantari, whose actions were of this type, having accumulated great sin and having lived his long life of thirty two hundred years and having met with death at the time of surcease, was re-born in the sixth region of bell the maximum duration of life where [redacted] twenty two Sāgaropamas.

Now, the house-wife Gangadatta was 'Jāyaniduyā' (a woman who gives birth to dead children). She gave birth to children who [illegible]

as soon as they were born. Then at a certain time at midnight when that lady (lit. the wife of a householder) Gangadattā was keeping awake for family affairs the following thought occured to her: "Truly, I have been enjoying excellent human enjoyments with the householder Sāgardatta for many years, but I have not given birth to any boy or girl. Therefore blessed, indeed, are those mothers, meritorious are they, happy are they and auspicious are they—those mothers, indeed, methinks, have well-earned the fruits of their human lives, whose wombs deliver pretty children, greedy to suck milk from their mother's breasts, giving a sweet talk, warbling, nestling against the breasts and arm-pits, of their mothers,—children that are placed on the laps of their mothers by being clasped with their lotus-like delicate hands, and that give again and again sweet and warbling talk. I am, indeed, unblessed, unmeritorious, and unhappy as I have not yet given birth to even one *such a child*. It would be good, therefore, that to-morrow ([illegible] *to be compared, down* (to) *when the* [illegible] *shining*, I, having taken the [illegible] the householder Sāgardatta, and [illegible] with [illegible] many flowers, garments, [illegible] the company of [illegible] others, [illegible] and [illegible] the [illegible]

form the great (lit. rich or costly) worship of the demigod Umbaradatta with flowers, and having prostrated at his feet on my knees, to beg his favour (thus) : "Oh, you beloved of the gods! if I shall give birth to a son or a daughter I shall make additions to (the property of the deity for) worship, gifts, share of profit, and permanent capital *It would be good* to beg his favour in this way." She thought so, and having done so, the next morning (*here the rest to be supplied as above*, down to) shining, she went to where the householder Sâgaradatta was and having done so she spoke thus to the householder Sâgaradatta : "Truly, oh, you beloved of the gods ! I *am enjoying* with you [illegible]

sanda and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on 'Kautaka' marks (marks on the cheek, forehead etc. to ward off evil), auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered specially sanctifying) and came out of the pond, and took those flowers etc., and having done so, she went to where the abode of the demigod Umbaradatta was and at his sight (i.e. of course, at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool, wiped him off with it, sprinkled him with a stream of water and *then* wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (lit. costly) flowers, garments, garlands, scents, ointments and waved (lit. burnt) the incense *before him* and spoke to him thus: "Oh, you beloved of the gods! if I shall give birth to a son or a daughter" (*here the rest to be supplied as above down to*) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhanvantari, having

afterwards come out of that hell, was born as a son in the womb of the house'wife Gangadattā in the city of Pādalasanda in this very continent of Jambuddiva. Then when full three months *of her pregnancy* were over the following thought occured to that house'wife Gangadattā: " Blessed, indeed, are those *mothers* (*here the rest to be supplied as above*, down to) they have well-earned the fruits of their human lives who get prepared abundant food, drinks, eatables and articles of taste, and having done so, being surrounded by many friends (*here the rest to be supplied as above*, down to) and having taken that abundant food, drinks, eatables and articles of taste, go through the midst of the city of Pādalasanda and having done so go to where the pond is, and having done so plunge into the pond and having taken their bath (*here the rest to be supplied as above*, down to) having performed expiatory rites eat that abundant food, drinks, eatables and articles of taste together with many friends, caste-fellows (*here the rest to be supplied as above*, down to) satisfy their pregnancy-desire.' She thought so and having done so, the next day (*here the rest to be supplied*, down to) *when the sun* was shining she went to where the householder Sāgaradatta was and having done so she spoke to the householder Sāgaradatta thus "Blessed are those mothers (*here the rest is to be supplied as above* down to) satisfy their pregnancy-desire etc.

Therefore, I wish (*here the rest to be supplied as above*, down to) to satisfy *my pregnancy-desire*." Then that householder Sāgardatta approved of this desire of his *wife* Gangadattā. Then that Gangadattā, being permitted by the householder Sāgardatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6), and got to be taken with her many flowers (*and so forth as above*, down to) *and being surrounded* by many (*and so forth as above*, down to) took her bath and having given offerings *went* to where the abode of the demigod Umbaradatta was (*and so forth as above*, down to) waved (lit. burnt) incense and went to where the pond was. Then, those friends (*and so forth as above*, down to) women decorated Gangadattā, the wife of the householder, with all *kinds of* garments and ornaments. Then that house-wife Gangadattā satisfied her pregnancy-desire *by eating* that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and cast-fellows as well as many other ladies of the city, and having done so she returned into that very direction from which she came. *Then* that Gangadattā, the wife of the householder, whose pregnancy desire was satisfied, bore that foetus very happily. Then that house-wife Gangadattā, when full nine months of *her pregnancy* were over (*here the rest to be supplied*, down to), gave birth to a son. *Then his* (i.e. the son's) *parents performed* 'Thuvaliyā' (*here the rest to be*

supplied § 18, down to): "Because this son was obtained by us through the favour of the demi-god Umbaradatta therefore let the son be 'Umbaradatta' by name." Then that boy Umbaradatta being nursed by nurses began to grow up. Then that householder Sāgaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12). Gangadattā also *met with death like Subhaddā* (§ 12) Umbaradatta was driven out (*here everything to be understood* as in the case of Ujjhiyaya § 12) Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta. They are as follows:— 1. asthma, 2 cough (*here the rest to be supplied* §§ 5–6, down to) leprosy. Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands decayed (*here his description to be given as before*) In this way, oh, Goyama! Umbaradatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously. Then Goyama asked: "Where will the boy Umbaradatta go after having met with death at the time of surcease? Where will he be re-born?" Then the Samana answered: "Oh, Goyama! the boy Umbaradatta, having lived his long life of fifty two years and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayanappabhā. Then he will *wander into worldly existence* (exactly as in the case of Miyāputta, down to) will be re-born in

[illegible] and proclaim aloud in the meeting-places [illegible] to be supplied §§ 5-6, down to) [illegible] thus "Truly, oh you beloved of the gods, a fish-bone has got into the throat of Sorivadatta and therefore the fisherman Sorivadatta will give abundance of wealth to any physician (?) who would extract the fish-bone out of his neck." [illegible] the family members proclaimed accordingly. [illegible] many physicians (?) heard this proclamation [illegible] and [illegible]

[illegible] to the house of [illegible] and went [illegible]

the neck of Soriyadatta, being tired (*here the rest to be supplied* 5-6, down to) went into that very direction from which they came. Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before,* down to) wanders. In this way oh, Goyama! Soriyadatta experiences (*here the rest to be supplied* § 13, down to) of acts done previously." *Then Goyama asked* "Oh, Venerable Sir! where will the fisherman Soriyadatta go having met with death here at the time of decease? Where will he be re-born?" *Then the Samaṇa answered*: "Oh, Goyama! having lived his long life of seventy years and having met with death at the time of decease, *he will be re-born* in the region of Rayaṇappabhā and *will wander* into *worldly existence* exactly as in the case of Miyāputta *down to* the region *of hell,* and then having afterwards come out of it he will be re-born as a fish in the city of Hatthināura. Then being killed by fishermen *he will* [redacted] *re-born* in that very *city as a son* in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvideha.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Eighth Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

The Ninth Lecture.

The Story of Devadattā.

(The Introduction to the Ninth *Lecture in the usual terms, is to be inserted here.*)

30 Truly, oh, Jambū ! at that time and at that period there was a city named Rohidaa which was prosperous, well protected and happy. *In it* there was a park *called* Pudhavivadansaa, a demigod *named* Dharana, a king *named* Vesamanadatta, *his* queen *named* Siri and the boy Pusanandi who was the crowned prince. In that city of Rohidaa there dwelt a householder named Datta who was rich *and prosperous. He had* a wife named Kaṇhasirī. That Datta had a daughter named Devadattā by his wife Kaṇhasirī, who was perfect in every way (*here the rest to be supplied*, down to) possessed of excellence and having an exquisite body. At that time and at that period Lord Mahāvīra arrived on a visit (*here the rest to be supplied* §§ 3—4, *down to*) the assembly returned. At that time and at that period the eldest disciple *of the Samanas* who was observing the two days' fasts (*here the rest to be supplied* § 9, *down to*) situated in the direction of the high road and saw elephants, horses and men (*exactly as in* § 9) and amidst those men he saw a woman who was bound with her neck bent down, whose ears and nose were cut off (*here the rest to be supplied* § 9, *down to*) being impaled on the gallows. Then the following idea occurred to *Goyama* (*and went*

what exactly as before (§ 10, down to) spoke thus with Gautama his: who was the woman in her previous birth?" The Śramaṇa answered, "Truly, oh Gautama, at that time and at that period there was a city named Supaiṭṭha in the country of Bhārata in this very continent of Jambudvīpa which was prosperous, and protected and happy. Mahasena was its king. That king Mahasena had an inner-apartment consisting of one thousand queens such as Dhāriṇī and others. That king Mahasena had a son named Sīhasena, the prince by his wife Dhāriṇī, who was perfect in every way and who was the crowned prince. Then at a certain time the parents of that prince Sīhasena got to be built five hundred excellent palaces which were lofty (*here the remaining epithets to be supplied*). Then at a certain time they made the prince Sīhasena accept the hands of five hundred excellent princesses such as Sāmā and others on one and the same day. Then they offered him excellent gifts in five hundreds. Then that prince Sīhasena enjoyed with those five hundred queens such as Sāmā and others. Then at a certain time that king Mahasena met with death. *Then* Sīhasena removed *the dead body of his father* (*here the rest to be supplied* § 25, down to) he (Sīhasena) became the king *as powerful as the mountain Malaya*. Then that king Sīhasena being greatly enamoured of (4) the queen Sāmā did not honour or pay heed to the other queens and passed his time *in this way* (without honouring or paying

heed to them). Then the four hundred ninty nine (499) mothers of those remaining four hundred and ninty nine queens, having got the intelligence about this matter that the king Sīhasena, their husband, thus, being greatly enamoured of the queen Sāmā, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, *thought thus* : "It is good for us therefore, to kill the queen Sāmā by means of fire, poison or weapons." They thought so and awaited the *several* opportunities (lit. intervals, weak-points and holes) of *killing* queen Sāmā. Then that queen Sāmā, getting intimation about this matter spoke thus : "Truly, oh lord! the five hundred mothers of my five hundred co-wives having got the intelligence about this matter *and so forth as above* (*down to*) spoke thus to each other : Truly, Sīhasena (*here the rest to be supplied as above, down to*) await the opportunities. Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Anger-house (lit. the chamber or house where queens pass their time when angry) was and having done so she began to brood over the matter being depressed at heart. Then that king Sīhasena, coming to know about this matter, went to where the Anger-house was and where queen Sāmā was and having done so he found queen Sāmā brooding over the matter [illegible] at heart, and having done so he [illegible]

do you brood over being depressed at heart ?" Then that queen Samā, being thus spoken to by king Sihasena, spoke thus to king Sihasena breathing angrily," Truly, oh, lord ! The four hundred ninty nine mothers of my four hundred ninty nine co-wives having got the intelligence about the matter that Sāmā (*and so forth as above*, down to) summoned each other and spoke thus : "Truly king Siharaha, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities *of killing me*. Therefore, I don't know by *what wretched death they will kill me and therefore* being greatly afraid I brood over." Then that king Sihasena spoke thus to queen Sāmā : "Oh, you, beloved of the gods ! do not be dejected at heart and brood over. I shall so try that there will be no pain or trouble to you from anywhere." And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus : "Oh, you, beloved of the gods ! go and erect a lofty mansion outside the city of Supaittha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about *the carrying out of* this order. Then those family-men with folded hands (*here the rest to be supplied*, down to) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

other side, king Vesamanadatta, having taken his bath (and so forth § 18, down to) having decorated himself and having mounted a horse, passed, while wandering in the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamaṇa, (*and so forth as above*, down to) *while* passing in the vicinity, saw the girl Devadattā playing with a golden ball in an open space; and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned *his* family men and having done so he spoke thus: "Oh, you beloved of the gods! whose daughter is this girl and what is her name?" Then those family-men, having folded their hands, spoke thus to king Vesamaṇa "Oh, lord! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kaṇhasiri, and she is possessed of excellence and an exquisite body on account of form, youth and beauty. Then that king Vesamaṇa, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy, and having done so he spoke to them thus: "Oh, you beloved of the gods! go and get (lit. *choose*) the girl Devadattā, the daughter of Datta born of his wife Kaṇhasiri, as the wife of the crowned prince Pūsanandi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy, being greatly pleased on account of being thus

spoken to by king Vesamaṇa, responded to his words with folded hands *and so forth*, and having done so, they, having taken their bath (*and so forth* § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was. Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps *forward* and honoured (lit. invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats. "Oh, you beloved of the gods! tell me what is purpose of your coming *here*." Then those ng's men spoke thus to the householder Datta : Oh, you beloved of the gods! we propose (lit. oose) the girl Devadattā, your daughter born f your wife Kaṇhasiri, as the wife of the crowned prince Pūsanandi. Therefore, if you think oh, you beloved of the gods! that this union (of Pūsanandi and Devadattā) is proper, good, prais worthy and suitable, then give Devadattā as wife to the crowned prince Pūsanandi, *and* ... oh, you beloved of the gods! what dowry sho we give (? Then that Datta spoke thus to th confidential and trustworthy men Oh beloved of the gods this itself is the dowry [illegible]

with abundant flowers, garments, scents, garlands and ornaments and having done so he dismissed them. Then those confidential men went to where king Vesamana was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious 'tithi' (a lunar day), 'karana' (a division of the day, there being eleven karanas), day, lunar mansion and moment, abundant food (4) and having done so he invited *his* friends, caste-fellows (*and so forth*), and having taken his bath (*here the rest to be supplied* § 18, down to) having made amendments, and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (*and so forth*), he passed his time *happily* enjoying that abundant food (4), and after having taken his meals and after having come to the hall after meals to eat bettle-nuts etc., he honoured those friends, caste-fellows, kinsmen (*and so forth*) who had come there with abundant flowers, scents, (*and so forth,* down to) ornaments, and having done so he made his daughter Devadattā, who had taken her bath and who had ornamented herself, to ascend a palanquin which was carried by a thousand men, and having done so he, being surrounded by a very large number of friends (*and so forth*), and with all his pomp and show (i.e. prosperity) – (*here the rest to be supplied,* down to) producing a great sound of drums, went right through the midst of

the city of Rohîda to where the residence of king Vesamaṇa was and where king Vesamaṇa was, and having done so he, with folded hands (*and so forth*), congratulated him, and having done so he took the bride Devadattâ to king Vesamaṇa. Then that king Vesamaṇa saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (*and so forth* down to) honoured them, and having done so he made the prince Pûsanandi and the bride Devadattâ to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i.e. made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pusanandi accept the hand of the bride Devadattâ. Then that king Vesamaṇa made the bride Devadattâ accept the hand of Pûsanandi with all prosperity (*and so forth*, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (*and so forth*, down to) attendents of the bride Devadattâ with abundant food (4) and garments, scents, garlands and ornaments (*and so forth*, down to) dismissed them Then that prince Pûsanandi passed his time enjoying with Devadattâ in a palace, with tamboors being played upon, with thirty two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vesamaṇa met with death, and *the prince Pûsanandi* removed his dead body (and so forth § 11, down to) Pûsanandi became a king. Then that king Pûsanandi became greatly devoted to his mother, queen Siri, and every morning he used to go to where queen Siri was and having done so he used to fall down at the feet of queen Siri and *having done so* he used to give her an oil-bath with 'sayapâga'-oil boiled a hundred times in a concoction of medicinal herbs, and 'sahassapâga'-oil boiled a thousand times in a concoction of herbs; and *then* he used to get her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair, and then he used to get her be-smeared with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water, and then he used to make her take her abundant food (4); and he used to take his bath and food and used to pass his time in enjoying great human pleasures *only after* queen Siri had, *then*, taken her bath (*and so forth, down to*) made amulets and had taken her meals and had come to the hall after meals to eat [illegible] etc.

21. Then at a certain time when that queen Devadattâ was keeping awake at midnight the family affairs the following thought (5) occurred to her: "Truly, king Pûsanandi is, in this way, passing his time being greatly devoted to his

mother queen Siri, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pūsanandi. It is better, therefore, on my part, to kill Siridevi by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi." She thought so and having done so, she awaited the opportunities [lit. drawbacks (3)] *of killing* queen Siri. Then at a certain time that queen Siri, who was intoxicated, was fast asleep in a bed in a solitary place. *At that time* Devadattā went to where Siridevi was and having done so she saw Siridevi intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot *rod* resembling a burning flame appearing like a full-blossomed 'kinsuya (palās'a)' tree she went to where queen Siri was and having done so she thrust it into the anus of queen Siri. Then that queen Siri, crying with a very loud sound, met with death. Then the maid servants of that queen Siri, having heard the sound of (her) crying, went to where queen Siri was and having done so they saw there queen Devadattā running away. Then they approached queen Siri and found her lifeless, devoid of consciousness and destitute of life, and

having done so they saying, "ha, ha, alas! th[illegible] is an evil deed" and crying, weeping and sobbin[g] they went to where king Pûsanandi was an[d] having done so they spoke to him thus: "Trul[y] oh, lord! queen Siri has been, at an immatur[e] time, been deprived of life by queen Devadatt[â]" Then that king Pusanandi, having heard this new[s] from those maid-servants and being greatly over-come by the grief for his mother, fell down o[n] the ground with all his limbs like a *champaka* tree cut off by an axe, producing a 'dhus, dhus' sound. Then that king Pusanandi getting compose[d] after a moment removed the dead body of quee[n] Siri, with great pomp and show, crying (3) in th[e] company of many kings *(here the rest to b[e] supplied §§ 5–6, down to)* friends *(and so fort[h] down to)* attendants, and having done so he, being greatly enraged (4), has ordered the queen Devadattâ to be arrested and has got her to be brought to the gallows in that manner. Truly, in this way oh, Gautama queen Devadattâ [illegible] *(here the* [illegible] *supp*[illegible] *of acts done* [illegible] oh, Venerable [illegible]

[illegible]

the region of Rayanappabhā. *Then she will wander into various worldly existences such as plants etc.* Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura. There being killed by bird-catchers, *she will be re-born* in that very city of Gangapura in the family of a rich merchant, will get *enlightenment, will go to* Sohamma heaven and will be liberated in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted.)

End of the Ninth Lecture of the First Book of the Eleventh Anga called Vivagasuyam.

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not become capable of enjoying pleasures [illegible] Therefore, the parents of that prince Subahu noticed that he became capable of enjoying pleasures and therefore they got to be built five hundred excellent palaces which were lofty [illegible] (*Here the text is to be supplied*) and they also got to be erected an excellent lofty mansion (*Here the description of the mansion and the performance of the marriage ceremony etc. is to be supplied* as in the case of Mahabala in the *Bhagavati Sutra, the Fifth Anga*, only with this difference that his parents made him accept the hands of five hundred excellent princesses such as Pupphacula and others on one and the same day. *Then they gave him excellent gifts in five hundreds. Then the prince Subahu passed his time in enjoyment with the five hundred princesses* (*here the text is to be supplied exactly as in the case of Mahabala in the Bhagavati Sutra*). At that time and at that period the Samana, the blessed Mahāvira arrived there on a visit. (*Here the text is to be supplied, down to*) the assembly went to hear him. The king Adinasattu also went (*exactly* as king Koniya in the Aupapātika Sutra). The prince Subāhu also went in a chariot exactly as Jamāli (*as in the Bhagavati Sūtra, down to*) the Samana expounded the law and the king and the assembly of people returned. Then that prince Subāhu, having heard religion from the Samana, the blessed Mahavira, became greatly delighted and pleased and stood up [illegible]

Hatthināura to where the park Sahassamba was *and having done so he resorted to an acceptable* place of residence and passed his time in practising asceticism and penance. At that time and at that period the eldest disciple of the elderly monk Dhammaghosa named Sudatta, a houseless monk, who was noble (*here the rest is to be supplied* § 28, down to) *who was possessed of a pure 'lesyā' (a particular colour or emotion of the soul) passed his time in practising monthly fasts.* Then that houseless monk Sudatta at the time of breaking the monthly fast engrossed himself in the study of the sacred texts in the first 'Porasi' —a period of three hours (lit. human shadow used to indicate time), (exactly as in the case of Goyamasāmi in the second lecture) and took permission of the elderly monk Dhammaghosa (*here the rest is to be supplied* § 9, down to) while wandering he entered the house of the householder Sumuha. *Then that householder Sumuha* saw that houseless monk Sudatta coming *to his house* and having done so, being greatly delighted and pleased he got up from his seat and having done so he got down from the footstool, and having done so he put off his shoes and put on a scarf and having done so he went seven steps forward to welcome the houseless monk Sudatta and having done so he circumambulated [illegible] thrice and having done so he saluted and [illegible] bowed down to him, and then went to where [illegible] was and having done so he became greatly pleased

and will be finally liberated. In this way, oh, Jambû ! the Samana (*here his remaining epithets are to be supplied*, down to) who has obtained emancipation, has expounded thus as the purport of the First Lecture of the Second Book called "The Fruits of Good Acts."

End of the First Lecture of the Second Book of the Seventh Anga called Vivâgasuyam.

others with whom his marriage *had taken place*, arrival of the Tirthankara (and so *forth*, do) *the expounding by Mahāvīra* the previous birth of *Vesamana viz. that he was* a king named ... itta in the city of Manivayā *and he had* made a houseles monk Sambhūtivijaya accept alms (and so *forth*, down to) will be liberated. (End of the Sixth Lecture of the Second Book called "The Fruits of Good Acts.")

SEVENTH LECTURE (The Introduction to the seventh *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Mahāpura, a park *named* Rattasoga, a demigod *named* Rattapāā, a king *named* Bala *who had* a queen *named* Subhaddā *and they had* a prince named Mahabbala who had five hundred wives such as Rattavai and others *with whom his marriage had taken place*, the arrival of the Tirthankara (and so *forth*, down to) the expounding of the previous birth of Mahabbala by Mahāvīra *viz.* that he was a householder named Nāgadatta in the city of ...ampura *and he had* made the houseless monk ...lapura accept the alms (*and so forth*, down ...) will be liberated (End of the Seventh ...ture of the Second Book called "The Fruits of Good Acts.")

...HTH LECTURE: (The Introduction to the ei... ...*in the usual terms, is to be inserted* ...

...here was a city *named* Sughosa, a ...Devaramana, a demigod *named* V...

a king *named* Ajjuṇṇa *who had* a queen *named* Tattavati and *they had* a prince *named* Bhaddanandi *who had* five hundred wives such as Siridevi and others (and *so forth*, down to) *the expounding of his* previous birth *by Mahavira* viz. *that he was* a householder *named* Dhammaghosa *in* the city of Mahāghosa and *he had* made a homeless monk Dhammasiha accept the alms (and *so forth*, down to) will be liberated. (End of the Eighth Lecture of the Second Book called "The Fruits of Good Acts.")

NINTH LECTURE. (The Introduction to the ninth *lecture in the same terms, is to be inserted here.*)